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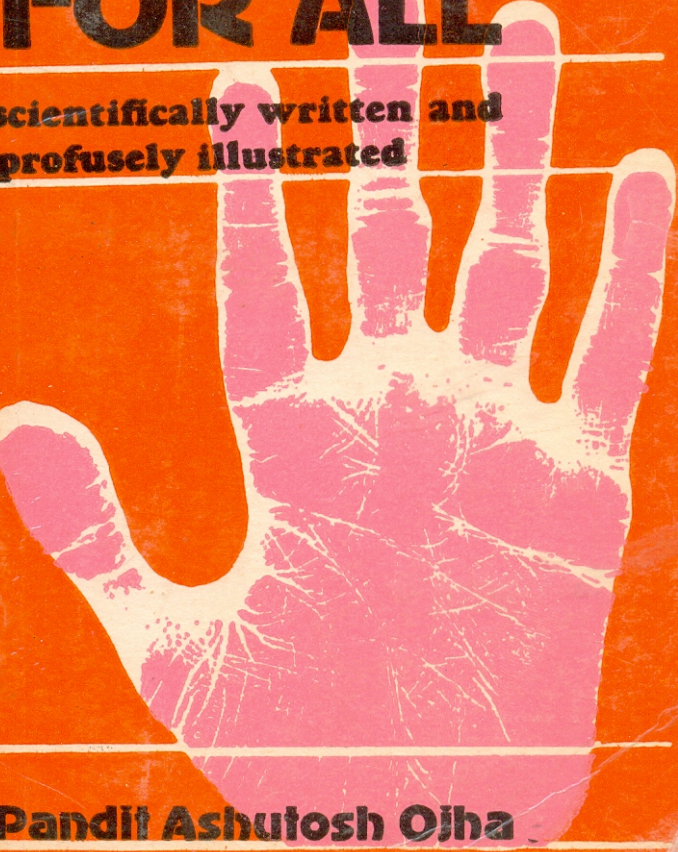

Pandit Ashutosh Ojha

PALMISTRY FOR ALL

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Palmistry for All

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One

THE LINES ON THE HAND

The science of palmistry is a very ancient one and was practised in all countries having an ancient civilisation. According to one school, it originated in India and spread all over the world. We find references to palmistry and hand reading in ancient Sanskrit epics of pre-Christian era. Even the gypsies, who are noted for palm-reading, originally inhabited India and migrated from here to the different parts of the world.

Besides being very interesting, it is of great use in day-to-day life, for we can estimate the virtues and vices, the mental trends and propensities of persons we come in contact with. No two hands are alike.

We shall deal with the lines, the shape of the hand, elevations on the palm and other features. Let us first give a general idea about the lines. Then these will be dealt with in detail in subsequent chapters.

The main lines are the lines of life, head and heart. These are major or principal lines. Some palmists have included the lines of Mars, Fate, Sun and Union also in this group. Others, though not less important for purposes of prognostication, are not included in the group of principal lines.

Now we shall give a general idea of the main five lines.

THE LINE OF LIFE

It starts generally from the mid-point of the roots of the thumb and the index finger, traverses in the form of a sector of a circle and ends at the base of the palm near the bracelet (Plate 1). This is the usual course but the actual course and whether it covers within it a wide area of the palm or a narrower one, differs from hand to hand.

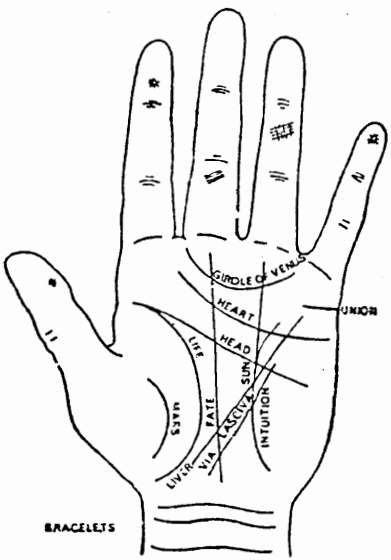


Plate 1

THE LINE OF HEAD

Generally, it is across the hand, commencing just below the commencement of the line of life and going across towards the percussion (Plate 1). In some hands it goes right across up to the percussion; in others it stops midway or after traversing three-fourths of its usual course or a little before or after. The length differs in different palms. In some hands the line of head is joined with the line of life, in others there is a gap between the commencements of the two lines. The course of the line of head is straight or inclined downwards. Sometimes it is in the form of a sector of a circle going downwards and ending on the mount of Luna; sometimes it goes upwards. The line of head is also called the line of mind, or the line of mentality.

THE HEART LINE

It commences from the mount of Jupiter (Plate 1) or from the junction of the mounts of Jupiter and Saturn, in others from the mount of Saturn. When the commencing point is at the base of the first or second finger, it is slightly circular at the commencement (Plate 35 HH) and then becomes straight and goes to the percussion to end at the base of the mount of Mercury. Sometimes the line of heart commences from under the mount of Jupiter or Saturn.

THE FATE LINE

It is also called the line of fortune. Some palmists call it line of Saturn also, because if it runs its full course, it should usually end in the mount of Saturn. Sometimes it does not run its full course, or even when complete it is not straight but goes to the mount of Jupiter or of the Sun or even to the mount of Mercury.

Ordinarily it should begin at the base of the hand (Plate 1), but sometimes it commences from the mount of the Moon; in yet others anywhere from the middle of the hand. It is also called the line of wealth, because it is one of the principal indicators of wealth.

THE LINE OF SUN

A straight line on the mount of Sun (Plate 1). Its commencing point is the base of the hand but in very few cases is a long, straight line of Sun found. Generally it is found from the heart line upwards and covering the mount of the Sun.

Now we shall provide a bird's eyeview of the other lines, which are generally formed on the hand and are important.

THE LINE OF MARS

This is a straight or slightly curved line on the mount of Venus (Plate 1), but its course is oblique —parallel and near the line of life on the inside, on the space encircled by the line of life. Its length differs from hand to hand.

THE LINE OF LIVER

This is also called line of health or hepatica. The word hepatica is derived from the Greek word *hepatatos*, meaning liver. It commences from the base of the hand and goes in an oblique direction, to end on the mount of Mercury (Plate 1). Usually, a full and complete line is rarely found. Sometimes, instead of one line, several broken lines cover the course. In many hands it is not found at all. It is better to have one straight line rather than having broken lines covering this passage. It is still better to have no line at all. It is also called the line of Mercury.

THE LINE OF UNION

This is also known as the line of marriage. It is found starting from the side of the palm and goes on to the mount of Mercury (Plate 1). Sometimes it does not reach the mount of Mercury. In some hands it goes right up to the mount of Sun and even cuts the Sun line. There may be more than one line of Union.

THE LINES OF INFLUENCE

The lines start from the mount of Venus and upper Mars or from the life line and proceed in the directions of the mounts of Mercury, Sun, Saturn or Jupiter. They may not reach the mounts —generally they do not—but stop near about the line of fate or that of mind or the heart line.

Some lines which are on the inside of the mount of Venus and appear as concentric to the line of life are crescent-shaped and are also called lines of influence.

THE LINES OF CHILDREN

These lines are on the lower portion of the mount of Venus which adjoins the back of the hand. These lines are generally parallel to each other and each one of them is about an inch long. According to Hindu palmistry these indicate the number of children. According to Western palmistry, the lines indicating the number of children are the short vertical ones (sometimes they are visible only when viewed through a magnifying glass) on the line of Union or the line of marriage as it is called.

BRACELETS

These are found at the junction of the palm and the lower arm, say, at the wrist (Plate 1). In some hands there are three or four bracelets, in others three. In some hands there are only two bracelets or even one. The bracelet near the hand is called the first. The second, the third or the fourth are in order towards the arm.

In the third category, we are introducing our readers to those lines which are found in some hands but are generally absent in others.

THE LINE OF INTUITION

Intuition is largely due to imagination which is

generally governed by the Moon. This line is found only in the hands of persons who have good psychic powers and are thus gifted with intuition. It commences on the lower part of the mount of Moon and is curved or in the form of a small sector of a circle or rather that of an ellipse (Plate 1). Proceeding in a curvature, bulging towards the centre of the palm but confining its position on the mount of the Moon, it ends in between the lines of the head and heart or goes a little beyond the line of the heart.

VIA-LASCIVA

This line, generally shorter, is a little distant from the line of liver and proceeds towards the mount of Mercury but usually stops near about the line of the head (Plate 1).

GIRDLE OF VENUS

This is a crescent-shaped line bulging towards the lower side covering portions of the mounts of Saturn and Sun (Plate 1). A complete circle will be like a one-third sector of a circumference. Sometimes the line is shorter or broken. Sometimes two or three lines are found, parallel to each other and broken. This is not found in all hands.

RING OF SOLOMON

A small line rising between the fingers of Jupiter and Saturn, running downward and encircling the mount of Jupiter. This is rarely found.

RING OF SATURN

A line rising between the fingers of Jupiter and Saturn and encircling the root of the finger of Saturn terminates between the fingers of Saturn and Sun. This also is rarely found.

THE LINE OF SEA VOYAGE

This is a slightly curved horizontal line on the mount of Luna. In some hands it starts from the bracelets also. When the line of life divides itself at its termination into a very wide fork, one branch going well down to the base of the hand, it is also called a line of voyage.

Thus we have acquainted our readers with the names of the seventeen lines and their normal positions on the palm.

USUAL PLACE

In describing the position of the lines, their usual places have also been indicated. Any line or mount displaced or in a place in variance with its usual position is said to be not in the normal place.

In chapter 6 we shall deal with some characteristics of the lines and the marks.

Two

THE SHAPE OF THE HAND

There is generally a tendency among beginners to neglect the study of the shape of the hand, the quality of the fingers, the texture of the skin, the position of the thumb and the overall consideration which is to be given to these. They pass on directly to the study of lines on the palm and any marks found thereon. A little forethought will show that this is not the right course, for the effect of the lines and the marks on the palm has to be evaluated against the background of the type of hand which is being studied.

Let us first give some general information about the hand.

THE HAND

The size of the hand is generally in proportion to the size of body, but sometimes we come across people of the same height and build having different sizes of hands. When the size of the hand is slightly larger than the average, it is called a large hand; when the size is less than the average it is called a small hand.

When the length of the hand, commencing from the bracelets to the tip of the middle finger, is proportionately longer it is called a long hand. When it is smaller, it is called a small hand. When the width of the palm from the root of the thumb to the percussion is proportionately more, it is called a broad hand.

BACK OF THE HAND

A hand has two sides; the side on which there are lines on the palm is called the inside and the side on which there is hair on men's hands is called the back of the hand.

HAIR

Hair are generally found on the back of men's hands. They are also found on the second knuckles and in some hands on the first knuckles also. Ladies generally do not have hair on the back of the hand.

LONG FINGERS

The palm proper extends from the bracelet to the root of the middle finger. If the middle finger is about three-fourths of the palm proper, the size of the fingers should be treated as normal. If the middle finger is longer than three-fourths of the palm proper, the fingers should be treated as long. If it is shorter than the above average length, they should be treated as short.

LONG PALM

The proportion of the palm proper and the fingers has been given under long fingers. If the palm is longer than that, it is called a long palm. If the palm is shorter than the prescribed proportion, it is called a short palm.

BROAD PALM

When both the sides of the palm bulge far beyond the width of the four fingers, it is called a broad palm. If it is of the same width as the four fingers, it is normal. If it is narrower, it is called a narrow palm. Also, if the width of the palm is proportionately more than the average, it is called a broad palm.

HIGH, HIGHER

When you open the hand, the side towards the finger is referred to as the upper side and the portion of the palm towards the wrist is described as the lower side. If the line of heart is not in the normal position in the palm: if it runs through the upper portion of the palm it is said to be "high". But if it passes through the lower portion of the palm, it is called "low" or "downwards". The phrases "high and low" or "upper and lower" are used to describe the location.

Having acquainted ourselves with some terms used in palmistry, we shall now deal with the shape of the hand.

Ancient palmists have divided the hand into seven types. They are as follows :

THE ELEMENTARY HAND

An unrefined hand, with small thick fingers, short nails, broad and thick palm, clumsy in appearance and having only three main lines (of life, head and heart) (Plate 2) is called an elementary hand.

ELEMENTARY HAND
Plate 2

In a hand like this the head line is generally short. This is considered to be the lowest type of hand.

CONIC HAND

The conic hand is neither large nor small. It is of medium size (Plate 3). It is generally soft. The fingers are tapering at the end. They are not so

pointed as in the philosophic hand; they are semi-pointed. The nails are rather long. Some palmists also call it the artist's hand because persons having this type of hand are inclined towards the arts such as singing, acting, painting. Because the ends of the fingers are conical in shape, it is called the conical hand.

CONIC HAND

Plate 3

PHILOSOPHIC-HAND

Plate 4

THE PHILOSOPHIC HAND

The hand is long but lean (Plate 4). The nails are long, fingers pointed or semi-pointed. The knots of fingers are bony and well developed.

THE PSYCHIC HAND

The hand is lean and thin (Plate 5). They are attractive and delicate in appearance. The fingers are slender and tapering. The nails are oblong.

THE SPATULATE HAND

When the first phalange of fingers (the nail phalanges) is spread out and wide like a spatula, the hand with

PSYCHIC HAND

Plate 5

SPATULATE HAND

Plate 6

such fingers is called spatulate (Plate 6). The palm is also wider at the base of the fingers or at the wrist.

SQUARE HAND

In a square hand the length and the breadth

SQUARE HAND

Plate 7

of the palm (excluding fingers) are more or less equal (Plate 7). The fingers at the tips are neither too broad nor conical.

THE MIXED HAND

The hand is divided into six types : (*i*) artistic or conic (*ii*) psychic (*iii*) philosophic (*iv*) spatulate (*v*) square and (*vi*) elementary. When the hand is not purely of any of the above types but presents mixed traits of several types, it is called a mixed hand.

We shall now discuss their qualities.

If you are examining an elementary hand with thick and heavy palm, coarse in touch and clumsy in appearance, having short fingers and a thumb with its first phalange being heavy or clubbed (of the shape of a club), what fineness or intellectuality can you hope to find in the person possessing it ? He may have much animal passion in him and may even use brute force if his anger is aroused.

Or take the example of a philosophical hand which is generally long. The hand is more bony than fleshy. The fingers are long and tapering. There are well-developed joints of the fingers. The nails are long and oblong. Persons with such hands will be intellectually sensitive and thoughtful, learned and lovers of mysticism. But such persons lack the knack of earning money or accumulating wealth. They have little passion for wordly goods. Even a good line of wealth on such a palm would not have much meaning for the subject. Such hands do not favour much wealth. Rather a shorter line of wealth on a square hand will bring in more money than a

longer line of wealth on a philosophical or psychic hand.

Like the possessors of a philosophic hand, those who have a psychic hand are not practical in outlook and cannot put in physical or mental efforts. To earn money is against their temperament. The psychic hand is very beautiful. The hand is long and narrow and appears very delicate. It has thin fingers which taper at the end (nail phalange). The nails are oblong as in a philosophic hand but they are smaller. The persons with hands of purely psychic type are very few. They are more visionary, than practical. They are not at all business-like and lack in punctuality and precision. Colours and sweet melodies of music appeal to them more than the day-to-day affairs. They belong to the land of dreams and not to the matter-of-fact world. They have the power of intuition. They are essentially religious. The rituals of religion appeal to them more than the basic tenets underlying the religion. They are calm and cold.

How can such persons respond to riches and honours? They may be good media for hypnotism and may excel others in that field. The head line in such hands would show more imagination than practical wisdom of the square hand type.

In certain respects the physical characteristics of the philosophical and the psychic types are similar. So to enable our readers to distinguish the one from the other we shall enumerate the points of difference in their appearances, thus making recognition easier.

The philosophical hand is large and well developed; the psychic hand is small and slender. The

former is bony, the latter is not. In the philosophical hand the thumb is large; in the psychic hand it is not so. In the former the fingers are long with both joints being markedly knotty; in the latter the fingers are smooth and the nails are narrower.

The conic hand is so called, because the fingers taper slightly (become gradually thinner) at the end (nail phalange). They are full at the base and resemble a cone at the tips. The hand is of medium size, neither as big as the philosophical hand nor as small as the psychic one.

People with conic hands act more on impulse and instinct than on logic and reason. They are quick and clever in their ideas, but lack in a continuous application of energy and perseverance in executing them. They are men of strong likes and dislikes. They have an artistic bent of mind, but this faculty in them means more the love of the art—all that is beautiful and pleases their eyes, ears and other senses—than artistic ability. Their temper is quickly aroused but does not last long.

Now we come to the square hand. The chief physical traits of this hand are that the palm is square-shaped. In other words the length and the breadth of the palm are almost equal. The fingers' ends are also square. This is the most practical hand from the worldly point of view. The persons with square hands have a strong common sense, and they achieve their objective and success by dint of hard labour and perseverance. They fulfil the proverb that success in life is ninty-nine per cent perspiration and one per cent inspiration.

If the square hand has short square fingers, then

the practical outlook is intensified and the possessors of such hands become all the more materialistic and therefore plodding. But if the square hand has long square fingers, it indicates a greater development of the mental faculties, and the person possessing it will have more ideas of his own which he will successfully execute. People with longer fingers have more logic and reasoning than those with shorter ones. If the fingers in the square hands, besides being long, are knotty also, then the possessors of such hands take into consideration the pros and cons of the matter and then go into it.

If the square hand has psychic fingers, much of the utility and practicality would be destroyed. The persons with such hands may commence a work with much practical wisdom but will leave the same in the middle—unfinished—due to want of application.

The square hand with the conic palm may give success in art, music and similar lines. But if there are spatulate fingers in a square palm, the combined characteristics may incline to invention on practical lines, i.e. invention of utilitarian goods and articles useful for household purposes.

And last, but not the least, we come to the spatulate hand, i.e. the hand which is broader on one side and narrower on the other. Suppose (A) the width of the palm at the base of the fingers is wider and that at the wrist narrower, it will be a spatulate palm; (B) or if the width of the palm at the base of fingers is narrower than the width of the palm at the wrist side, then also the palm will be spatulate. In order that it may be called a pure spatulate type of hand, the tips of the fingers should also be spatulate.

If the width of the palm at the base of fingers is more than at the wrist, the person is more practical than in the latter type described in (B) above.

Now some of the characteristics of the spatulate type which apply to both (A) and (B) types are given below.

When the hand is firm and hard, the person is energetic and enthusiastic but rather excitable. His industry and application to work are continuous and he accomplishes it. But if, instead of the hand being firm and hard, it is flabby and soft, the person would lack in perseverance. Persons with spatulate hands love independence and have an inventive genius. They have generally large and capable hands. The fingers are long and well-developed. They like to execute new ideas and dislike following the beaten track. They are men of action. But due to their extremely independent outlook their temper is not very amiable but irritable.

Thus the six types of hand have been described above. But when we examine the hands of people, our friends and acquaintances or of clients, it is rarely that we come across a pure type having all the characteristic of one type. We come across hands mostly having some characteristics of one type and some of the other types. Such hands are called mixed hands. Sometimes the shape of the hand may conform to one type, the palm to the other and the fingers to yet others. All the four fingers also may not be of one type. They may be of one, two or more types. In all such cases, when reading the palm assess in your mind as to the characteristics of which type are in what measure and in how much

prominence. You have to synthesise the influences and then come to a conclusion.

While dealing with the shape of the hand, we must make a distinction between the hand of a man and that of a woman. The hands of ladies are smaller and more refined. They have more supple muscles and therefore many of the qualities pertaining to the square and spatulate types which would be fulfilled in men's hands will be found in lesser measure in a woman's hand. But on the other hand in two hands of the psychic type—of a man and a woman—the woman may be more psychic due to her having greater emotion, sensitivity and intuition.

Sometimes we come across the hand of a congenital idiot. The palm is generally thin and long, so soft that if you squeeze it in your hand or probe the palm with your finger, it will yield no resistance. The weak muscles point to a weak brain. The fingers are smooth and small.

It is not the shape of the hand alone but other characteristics in the hand also which have to be considered before arriving at any conclusion. For example, due importance should be attached to the fingers—their length, smoothness, etc.—for the characteristics of the different types of fingers are different which we shall deal with in the chapter on fingers. If the fingers support the inferences drawn from the lines and marks in the hand, the predictions will fit in with the events. But if the fingers indicate something else, contrary to what the line or lines in the palm signify, the ultimate results will not be achieved. Let us illustrate it by an example.

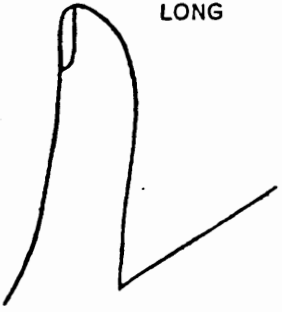
FIRST PHALANGE CLUBBED

SHORT THUMB

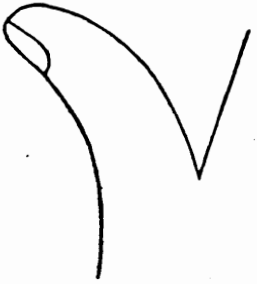
BOTH EQUAL

FIRST PHALANGE SHORT SECOND LONG

FIRST PHALANGE LONG SECOND SHORT



STIFF JOINTED



SUPPLE JOINTED

Plate 8

If the line of head in a hand is long and fine, then intellectuality is indicated. But if the mount of Mercury is depleted and low and the fourth finger weak and deficient, then the owner of the hand will lack in expression and, however well-read he might be, he will not be able to become an author of books. It is necessary to have a strong Mercury influence to be endowed with the power of expression, either as a lecturer or as an author.

This brings us to the subject of fingers and mounts. They are correlated. There are four fingers to four mounts, one for each. The mounts of Mars and Moon have no fingers presiding over them. And though the thumb is above the mount of Venus, it does not preside over venusian qualities. So only the mounts of Mercury, Sun, Saturn and Jupiter have fingers presiding over them. And the readers would do well to bear in mind that the finger corresponds to the mount at its base in as much as the two together endow the person with the qualities of the mount. For example, if the mount of Jupiter is weak, it will be made up in some measure if the Jupiter finger is well formed, erect and strong.

The converse is also true. If you want to ascertain the Mercurian qualities and if the Mercury finger is short, feeble and weak, the deficiency caused by it may be made up in some measure by a good mount of Mercury.

All this is discussed to impress upon the reader that an inference should be drawn only after assessment of the hand as a whole and not piecemeal from the various indications. In this process of assessment a few words may be said as to the two hands

when some differences are found in the shape of hands, finger tips or lines. Generally the shapes of hands and finger-tips in the one hand conform to the other, but sometimes the differences in lines and marks in the two hands are noticeable. In all such cases more importance is to be attached to the right hands of the males and the left hands of the females. That is the Indian tradition confirmed by our own experience. Let us take the male hands first. The left hand indicates the tendencies as found at birth. The right hand shows the tendencies as the man grows in age.

Three

THE THUMB AND SOME OTHER FEATURES

We shall first take up the thumb. It has to be studied in respect of (*i*) its position on the palm (*ii*) length (*iii*) formation (*iv*) stiffness or suppleness (*v*) the proportionate length of the two phalanges (*vi*) the shape of the first phalange (*vii*) the shape of the second phalange and (*viii*) marks on the inner side of the thumb.

Let us take each of these in order. The thumb in a man can act more independently than in an animal.

The thumb is more important than any of the fingers and therefore it is—more than the fingers—a window on understanding the working of the brain.

POSITION

It may be set high or low on the palm. 'High' means higher up nearer to the base of the first finger, 'low' means lower down towards the base of the palm. If it is high, it means want of adaptability and miserliness. If it is low it indicates intelligence and the person may be liberal in spending money. If it is neither high nor low than a mean value—of

the qualities for high set and low set—would be signified. If the thumb is set too high, is small and ill-shaped, then the person is lacking utterly in brain power. When you open out the thumb and the thumb makes out a right angle or an obtuse angle at its junction with the palm, it indicates an uncommonly independent spirit. The person will be aggressive and will not be easy of control, particularly so, if the thumb is large in size and the first phalange is strong (Plate 8). If the thumb, when stretched out, makes an acute angle at its base with the palm, then the person will be lacking in independence, particularly so if the thumb is small and the first phalange weak.

LENGTH

A long thumb gives a good capacity to think out and execute ideas. But if the thumb is too long, the person will take all decisions, according to the dictates of his brain. The feelings and emotions will not affect the working of his mind. But if the thumb is short the person will vacillate from idea to idea. His reasoning power will not be good. If it is very short, the qualities described for a short thumb will be accentuated. A short thumb with smooth fingers shows the inclination towards the fine arts, particularly if the thumb and the fingers are conical, but if they are square or spatulate the person may be inclined to be more practical, i.e. towards the fields of business or science or similar professions.

A normal thumb when brought close to the palm

should extend to the middle of the third phalange of the first finger. Also see, if it is set high or low. If set very high it may extend beyond the middle of the third phalange of the first finger and may not be still long.

FORMATION

The point concerning length has been discussed above. If a thumb is long and at the same time broad, the native may get into fits of temper. If it is short and broad, he will be stubborn, but due to shortness this stubbornness would not continue long (Plate 8). A slender thumb gives refined tastes and shows an inclination towards artistic tastes. If it is flat it endows the person with a nervous temperament. He is also not large hearted. A very thick thumb is treated as indicating a lack of fineness.

STIFFNESS

A stiff, firm jointed thumb (Plate 8) indicates stubbornness, and want of adaptability. Persons with thumbs as such are economical, persevering and firm in the application of efforts as well as in love, though they may not be demonstrative of their affections. Whereas supple jointed thumbs (Plate 8) give lavishness in spending, a spirit of accommodation and adaptability with new persons and environments, such subjects have not the perseverance and firmness as people with firm-jointed thumbs.

TWO PHALANGES

In a normal hand the second phalange measured on the backside of the hand from the second joint (where it joins the palm) to the first joint is slightly larger than the first phalange measured from the first joint to the tip of the nail phalange. The proportion (Plate 8) between the lengths of first and second phalanges is 2:3. If the first phalange is longer than this proportion, it should be deemed as long. If it is shorter than the above proportion it should be deemed short. Apply the rule of proportionate measurements to the second phalange also.

FIRST PHALANGE

This is the nail phalange. We are giving below the different characteristics pertaining to different types (Plate 8).

Short : weak will;

Very short : very weak will and want of proper reasoning faculty;

Long : normal will power and reasoning faculty;

Very long : strong will power, domineering attitude—a very uneven and angry temper.

A thumb has different shapes at its termination (at the tip of the thumb). If it is conical, it shows an inclination towards the arts, but if it is short it is an indication of inconsistency—the work will be left unfinished by the subject. If it is square-shaped, it gives practicality. A spatulate thumb gives an

inclination to command, but if it is short the subject will not be able to do so, because he lacks will power. The first phalange is always associated with will power, the second with logic and reasoning. A flat phalange inclines to nervous temperament, a slender one to refinement and a broad one to obstinacy. The thickness increases the voluptuousness and violence and a very heavy clubby first phalange will give brute force and a murderous tendency (Plate 8).

SECOND PHALANGE

This stands for logic and reasoning and these powers would be more than normal, normal or less than normal inasmuch as it is proportionately long, normal or short (Plate 8). If waist-shaped i.e. thinner in the middle, the person is diplomatic and intelligent. A flat or short phalange curtails the power of reasoning. A very slender phalange may indicate nervousness, which also affects reasoning powers adversely.

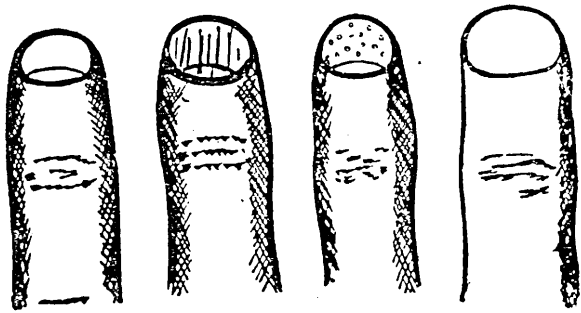
MARKS

A separate chapter has been provided giving the marks on the hand. Two lines making a 'barley' shaped figure is called a 'yava' in Sanskrit. Such a figure, on the inner side of the thumb, whether at the first joint or the second joint, is a mark of having intelligence, wealth and children.

Now, we give characteristics of the nails. As to their attributes, if they conform to the type of hand described in chapter 2, they reflect the qualities described for the respective hands. But some additional characteristics and what they indicate are given below. They should be applied to all the five nails including that on the thumb.

The nails are of various shapes—square, oblong, broad, spatulate (of the shape of spatula) and so on.

Short and Heavy Nail. Critical. faculty, to find fault with others (Plate 9).



SHORT NAILS | FLUTED NAILS | WHITE SPOTS ON NAILS | BROAD NAILS

Plate 9

Fluted Nail. When a nail has vertical lines on it, it is called fluted : nervous disorder (Plate 9).

White Spots on the Nails. Nervous trouble, loss of vitality. Big flecks of white on a part or the whole

of the nail show the same effect as the white spots but in a more intensified manner (Plate 9).

Narrow Nails. Psychic tendencies; delicate narrow nails show a delicate constitution.

Broad Nails. Muscular strength and good constitution (Plate 9).

Smaller Nails. Square towards the tip and tapering towards the lower side show heart trouble.

Blue Colour. Nails having bluish colour, particularly at the base, show a weak heart. This is confirmed by a crescent-shaped mark of the moon on the nail or nails.

Pink Colour. Good health; also money.

Bulbous Nail. Where the tip of the finger under the nail thickens and becomes hard and round, it indicates suffering from phthisis or consumption of the lungs.

Brittle Nails. Want of steadiness. A person may suffer from nervous disorder or liver trouble. In sickness of various types also, the nails may become brittle.

Ridges on Nails. The same effect as described for fluted nails. A nail on an average takes six months for the part at the root to come up to the tip. A half of the nail, divided breadth-wise, will take about three months to grow out. If the ridges are on the upper half portion (towards the tip) and the lower half is healthy, the ailment was present three months back. If the lower half has ridges, it will continue for six months. This is the way to reckon time on the nail.

Growing away from the Flesh. This is also an indication of bad health. When there is some gap

between the nail and the flesh below it, it is called growing away from the flesh. If the gap is marked it may show tendency to be a victim of paralysis.

Curved Nails. If the surface of the nail is slightly convex, when examined on the side of the back of the hand, then the tendency to throat trouble or trouble in the bronchial region is indicated.

Reddish Nails. If the colour is more than the average it may indicate strength and vigour, but too much reddishness of the nails and palm with the third phalange of the fingers, thick and puffy, also show tendency to high blood pressure.

SKIN

A good and smooth skin shows refinement, a coarse skin shows vulgarity. If the hand is unduly soft and the skin also smooth it shows laziness.

HAIR

Hair on the back of the hand is a normal feature of the hand of a man. If a man has no hair on the back of the hand, it means, he suffers from lack of virility and effeminacy of character. The hair, if it is more than normal and thick, is an indication of coarseness and cruelty. Ladies generally do not have hair on the back of the hand. If a female has hair on hand, she should be considered manly and a virago.

Four

THE PALM AND FINGERS

The hand can be divided into two parts, the palm and the fingers. The palm is further subdivided into nine regions : The mounts of Jupiter, Saturn, Sun, Mercury, upper mount of Mars, mounts of Moon, Venus, lower mount of Mars and the hollow of the palm which is also called the plain of Mars. The hollow of the hand (the central portion of the palm), which is generally depressed due to the elevation of mounts all around, is called the plain of Mars, because it is the passage connecting the two mounts, upper and lower, of Mars. Just as the western palmists have assigned positions in the hand to the seven planets, Hindu palmists have assigned the plain of Mars to Rahu and Ketu. Rahu is one of the sensitive points in the Zodiac. This is given much importance by Hindu astrologers. In the Zodiac Rahu and Ketu are always 180° apart, forming an axis. The plain of Mars is divided into two parts, the quadrangle and the triangle.

QUADRANGLE

If we divide the plain of Mars into two parts, the space between the lines of head and heart is called

the quadrangle. In delimiting the quadrangle the mounts of upper Mars and Jupiter should not be included. The remaining portion of the plain of Mars is called the *triangle*. The three lines which make the triangle are (*i*) the line of life, (*ii*) the line of head and (*iii*) the line of liver. If the line of liver is absent, it should be presumed to be in its natural position to enable demarcation of the third side.

Three angles are formed in the triangle formed by the lines of life, head and liver. For location of these lines see chapter 1. The three angles formed by these lines are as follows : (*i*) the first angle formed by the lines of life and head, (*ii*) the second angle formed by the lines of head and liver, and (*iii*) the third angle formed by the lines of liver and life.

The shape of the palm has been discussed in the chapter on the shape of the hand.

In this chapter we are dealing with the palm and fingers. The thumb which may automatically be called the fifth finger has been, due to its basic difference with the fingers, treated differently and has already been discussed. Some technical terms in connection with the fingers are explained below.

FINGERS

There are four fingers in the hand. The first finger is next to the thumb. It is also called the index finger. Palmists also call it the Jupiter finger, because the mount of Jupiter is situated just below it. The second or the middle finger is next to the first. It is called the Saturn finger. The third

finger is next to the middle. It is also called the ring finger, because the wedding ring is generally put on this. The fourth or the little finger is the last of the four. It is also called Mercury finger, being just above the mount of Mercury.

LEANING

When a finger instead of being erect inclines towards an adjoining finger the former is said to lean towards the latter (Plate 10-B).

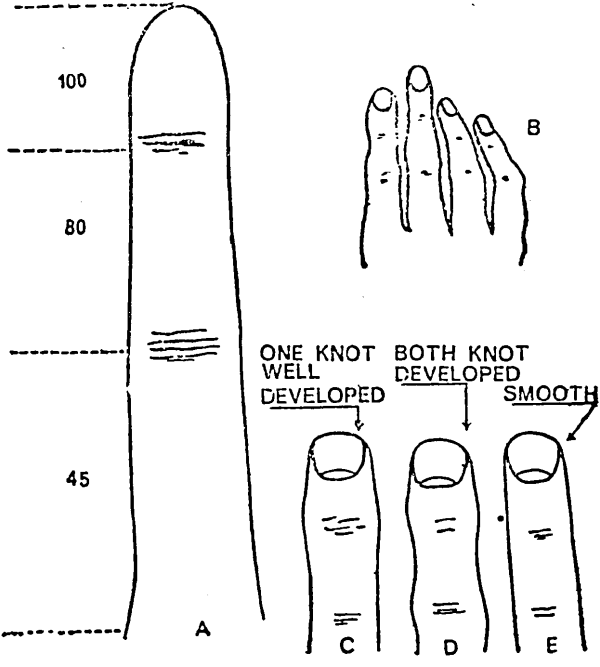


Plate 10

In a finger there are two junction points between two adjacent phalanges. In some hands both these junctions are knotty (Plate 10-D). In other hands the upper junctions (between the nail phalange and the middle phalange) is knotty, and the lower junction (between the middle phalange and the lower phalange) is not knotty but smooth (Plate 10-C), while in still others both the junctions are devoid of knots, and the fingers appear smooth (Plate 10-E). The knots in fingers are visible on the backside of the fingers and not on the inner side. The fingers having knots are called knotty fingers.

Now we are discussing some features of the fingers under the following heads :

(*i*) long and short fingers;
(*ii*) length of each finger;
(*iii*) position;
(*iv*) inclination;
(*v*) bent;
(*vi*) crooked;
(*vii*) knotty and smooth fingers;
(*viii*) one knot well developed;
(*ix*) shape;
(*x*) space between fingers;
(*xi*) finger-tips.

LONG OR SHORT FINGERS

When fingers are called long, normal or short has been discussed earlier. Normal fingers show a

normal aptitude and a well-balanced nature. Long fingers endow the subject with the quality of analysing and going into details. If they are very long the subject interferes in the affairs of others and finds fault with them. If the fingers are long and thin, the subject has a tendency to deceive others. If other attributes of the hand are good, he may become a politician or a diplomat and may deceive on that plane. In busines, such people deceive their customers or shareholders. If it is a low kind of hand, the subject may turn out to be a pickpocket or cheat in cards. Short fingers give quickness in arriving at a judgment and the key world for them is synthesis while for long fingers 'analysis' (Please see 'knots' also, discussed in this chapter). Very short fingers are a disqualification giving primitive instincts, selfishness and laziness. These traits will be found when the length of the fingers are very subnormal and fingers are thick also. For further details see the shape of the hand.

LENGTH OF EACH FINGER

Sometimes all the four fingers are not uniformly long or short. The first finger if abnormally long shows an inclination to dominate and indicates political ambition while a short first finger will incline the mind to shirk responsibility. The second finger if it is too long shows morbidity. When of average good length it bestows wisdom and sobriety, while, if it is too short, it may give want of balance and the subject is inclined to frivolity. The third finger, fairly proportionate, shows an inclination

towards appreciation of beauty in arts, but if it is too long it indicates a disposition towards gambling and speculation. A moderately long fourth finger gives versatility and power of speech and good flow in writing but a very short one gives hasty judgment. The fingers represent the quality of the respective mounts which are under them, and their traits should be judged accordingly. Normalcy is good. Slight excess in length is also good. But abnormal length means too much of the quality of the mount. For example, self-respect may become arrogance; caution may take the form of distrust and morbidity; cleverness may become cunningness. When one of the fingers is much longer or shorter proportionately than the others, then only the above principles should be applied.

POSITION

Each finger should be above the mount. As hands are constituted, the mount of Mercury is slightly lower in comparison with other mounts in line with it. If the base of any finger is slightly lower than what it should be, the quality of the finger deteriorates and it becomes deficient in bestowing its good qualities on the subject. When, conversely, the finger starts from the mount higher up, the qualities bestowed by the finger and the mount are correspondingly enhanced.

INCLINATION

When a finger is not erect on its base but leans slightly towards its neighbouring finger, it partakes

in some measure of the qualities of the finger it is inclined towards.

BENT

A finger bent laterally (from side to side) is generally so bent as to be inclined to its neighbouring one (Plate 10-B). The significance of an inclined finger (which is straight when examined independently) has been given under inclination. But when the finger itself is slightly bent (is not straight) it increases the shrewdness pertaining to the qualities of the finger.

CROOKED

When a finger is twisted, i.e. inwardly bent or bent at more than one place, it is called crooked. If the finger is crooked, the good qualities of the finger are gone. The first finger (crooked) shows lack of respect; the second finger (crooked) inclination to murder or morbidity bordering on hysteria; the third finger (crooked) using art for inartistic purposes or not having proper appreciation of the principles of art; fourth finger crooked : dishonesty.

KNOTTY AND SMOOTH FINGERS

The fingers are either knotty or smooth. Persons with knotty fingers deliberate, analyse and go thoroughly into the pros and cons of each matter. Knots are like a sieve through which their thoughts filter; the more knotty the fingers the more will be

the qualities of analysis and deliberation. This tendency will be further enhanced if the fingers are long. If the fingers are smooth, there will be no hurdles (knots) in the passage of thought. The subject will think rapidly and arrive at a quick judgment. This will be particularly so if the fingers are short also. People with knotty fingers are more guided by the head, while those having no knots are guided by the heart and emotions.

ONE KNOT WELL DEVELOPED

There are two places for knots on each of the four fingers. The upper knot is called the knot of mental order, the lower that of material order. If the upper joint has a knot it means the power for a systematic and intelligent analysis of ideas, schemes and propositions. If the second joint has a knot, then the indication is that the subject will be systematic in household and business affairs, meticulous in dress and methodical in daily life (Plate 10-C).

SHAPE

As regards thickness of the fingers, some characteristics have been given earlier in the chapter dealing with different types of hands, and the shape of fingers in a particular type of hand. Puffy third phalanges of fingers show an inclination for too much eating and drinking (in communities where drinking is usual). If the third phalanges are thin or waist-shaped, the subject is finicky about his food habits.

The shape of the fingers is generally classified in six categories—according to the type of hand—accordingly, as the tip of the fingers or fingers is of one type or other and for the inclinations and tendencies of each type, the reader is referred to the chapter on the shape of hands.

SPACE BETWEEN FINGERS

We shall discuss this in two aspects. There may be space between the fingers at the root between the third phalange of fingers, when the fingers are held close to each other. If there is space between fingers, when the fingers are close to each other, it means the subject is liberal in spending. If the space is so wide that much light passes through narrow chinks in between the fingers, it means the subject will be too extravagant and will be able to save little. When the fingers are close to each other and there is no space between the fingers, it means miserliness.

All the above attributes have been described when the fingers are held together. But when the subject is asked to spread out his hand naturally the fingers will be wide apart, but the space between no two fingers will be identical. To observe that space between the fingers, the subject should be asked to spread out his hand in a natural way and not stretch out fingers with any special effort.

(*i*) When space between the thumb and the side of the hand is rather wide it shows independence and generosity.

(*ii*) Wide space between the first and second fingers also shows independence of thought.

(*iii*) When the space between the second and the third is very wide it indicates freedom in living, unmindful of the future. The subject is informal and not stiff.

(*iv*) If the space between the third and the fourth is very marked the subject has independence of action (Plate 11).

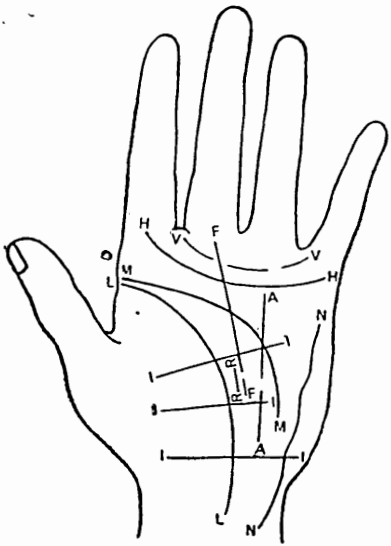


Plate 11

Mark the distances between the fingers, when you ask the subject to open out and spread his hand, and you will observe whether the space between any two fingers is wide or narrow.

Now we come to the phalanges of the fingers. The two phalanges of the thumb have already been discussed. Each finger has three phalanges. Normally, the proportion, between the length of the first (nail phalange), the second and the third phalange should be in the proportion of 20:35:45 (Plate 10-A). If any phalange is longer than this, it should be treated as long. But if it is shorter than the proportion given above, it should be treated as short.

The first phalange of the fingers stands for mental outlook or the intellectual bent. The second relates to the practical or business side of life and third to the grosser or baser qualities pertaining to the finger or the mount over which the finger is. If the first phalange is long, the person will be devoted to mental pursuits but if short, he will be lacking in inclinations to mental occupations. When the second phalange is long the business side or the practical wisdom will be marked. The excessive development of the third phalange shows the grosser side and the urge for sensual pleasures and gratification being predominant.

What we judge from each phalange of each finger is being given below. (*i*), (*ii*) and (*iii*) refers to the phalanges, the first, the second and the third.

Jupiter or the first finger: (*i*) intuition and religiousness, (*ii*) ambition and self respect, (*iii*) desire to dominate.

Saturn or the second finger : (*i*) sobriety, (*ii*) love of agriculture or pastoral life or such occupation, (*iii*) frugality.

Sun or the third finger : (*i*) artistic trend, (*ii*) talent, (*iii*) ostentation.

Mercury or the fourth finger : (*i*) eloquence or flow in writing, (*ii*) inclination towards science, (*iii*) good aptitude for business.

Slightly above normal is good but an abnormal or excess of everything is bad. Too much of religious bias may make one superstitious. Self respect may turn into vanity and the desire to rule may take the form of dictatorship.

Excess of sobriety may turn it into melancholia and frugality may turn to miserliness. Business talent over-reaching the mark may turn to lying. Thus the abnormal length of a phalange should be interpreted in combination with other features of the hand. In case the length of a phalange is less than normal, a diminishing of the qualities described for the planet will be the result.

FINGER TIPS

The finger-tips have been divided into four types (*i*) pointed, (*ii*) semi-pointed or conical, (*iii*) square and (*iv*) spatulate. When fingers are very pointed they are called pointed but when they are semi-pointed they are called conical. A finger-tip having a square nail and the tip being as broad as it is below is called a square finger, while one which spreads out at the tip like a spatula is called a spatulate finger.

The characteristics of fingers if they conform to the type of hand they belong to are the same as have been described for the particular type of hand. But many a time it is observed that the four fingers in a

hand are of different types. It is therefore useful to describe the traits of different types of finger ends : (*i*), (*ii*), (*iii*) and (*iv*) refers respectively to the first, the second, the third and the fourth fingers.

Pointed (*i*) religious and endowed with intuitional powers, (*ii*) melancholia and superstition, (*iii*) a good outlook on art, (*iv*) love of science.

Conical or semi-pointed (*i*) love of literature, (*ii*) religious but normal outlook on matters, (*iii*) same indication as for pointed, *(iv)* diplomacy.

Square (*i*) righteousness, (*ii*) carefullness, (*iii*) appreciation of true art, (*iv*) makes one a good teacher.

Spatulate (*i*) loving too much action, (*ii*) activity, (*iii*) love of drama, (*iv*) well up in business administration.

Now we are passing on to the discussion on the plain of Mars.

THE HOLLOW OF THE PALM

The palm consists of the palm and fingers including the thumb. The palm proper is divided into the mounts and the hollow of the palm. We are dealing with the mounts in the next chapter, so in order to complete the description of the hand, it would be relevant to discuss the hollow of the palm in this chapter.

As stated earlier the hollow of the palm called the plain of Mars is divided into the (*i*) triangle and (*ii*) the quadrangle. Firstly some characteristics of the entire plain of Mars are given and then we shall discuss the triangle and the quadrangle.

If the plain of Mars is comparatively elevated (of course it cannot be so elevated as the mounts) it gives courage and industry. It is also good for wealth, but when this plain is too depressed the subject is timid and indolent and even a good line of fate does not show its full effect.

THE TRIANGLE

The demarcations of the triangle have been stated earlier in the chapter and so are not being repeated. Some characteristics are given below:

Well formed by all the three good lines: good fortune and longevity. A good line of life ensures long life, a good line of head good understanding; a good line of liver good health. All these act as assets for good earning. If any of the lines are defective, the good effects described for that line would not be felt. For signs on the triangle the readers are referred to the chapter 15.

THE QUADRANGLE

If the quadrangle is wider towards the percussion, the subject is straight-forward. If the space between the lines of head and heart is too wide, it makes one independent and generous. A very narrow quadrangle indicates meanness and miserliness.

While the good qualities of a wide quadrangle have been described, it should be borne in mind whether this is due to the line of head being too low in the hand or due to the fact that the line of heart is too high in the hand. If the line of head is too

iow the native's reasoning power will not be so good. In this connection the second phalange of the thumb should also be examined. If the line of heart is too high the subject is sensual and jealous.

Similarly, if the quadrangle is very narrow due to the line of head being too high the native is narrow minded. The heart rules the head. But if the line of heart is too high, the head rules the heart and the native is not generous.

A very narrow quadrangle also shows the tendency towards disease like asthma.

Five

MOUNTS

There are eight mounts on the palm. Two locations in the palm are allotted to Mars (*i*) one near the percussion between the lines of mind and heart and (*ii*) the other between the root of the thumb and the line of life. The first is called the upper mount of

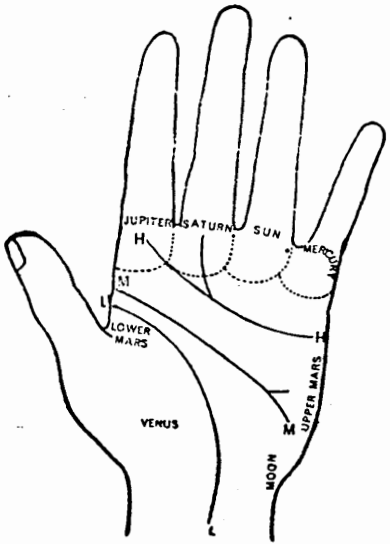


Plate 12

Mars and the second the lower mount of Mars.

Mounts are generally elevated spaces on the palm, but the lower mount of Mars is usually not elevated. The names of the four mounts in the palm below the roots of the four fingers are as follows :

(*i*) below the first or index finger, the mount of Jupiter,

(*ii*) below the second finger, the mount of Saturn,

(*iii*) below the third or ring finger, the mount of the Sun,

(*iv*) below the fourth or little finger, the mount of Mercury.

All these elevations on the palm will be obvious in a hand, which has developed mounts.

(*i*) The place towards the base of the hand—at the side near the percussion. This is the Mount of the Moon. It is just below the upper mount of Mars and extends down to the bracelets.

(*ii*) The Mount of Venus is on the palm at the root of the thumb. The entire portion encircled by the line of life is called the Mount of Venus—except the portion just below the commencement of line of life which is called the lower mount of Mars, as already explained earlier.

The normal locations of the mounts have been given above. There are eight mounts on the hand, two belonging to Mars and one to each of the other planets—Sun, Moon, Mercury, Jupiter, Venus and Saturn.

In order to appraise the qualities and the effects of a good or bad mount, it is necessary to know

what a mount signifies. The comparative development of a mount provides a key to the qualities. A normally developed mount is good. A slightly more developed mount increases the significance and increases the good qualities, but an excessively developed one, may turn the good qualities into bad ones. For example, self-respect may turn into vanity and pride, generosity into uncontrolled extravagance, hospitality into ostentatious display; prudence and caution into suspicion and morbidity, precaution into fear.

If a mount is not so well developed, even then the good qualities will be reduced in a proportionate manner. If the mount is very depressed, the qualities pertaining to it would be found in very little measure. We should, however, not infer that if a mount is very deficient, the qualities will be altogether absent, because certain qualities are contributed not by the mounts alone but by other parts of the hand also. For example, intelligence and the mental power to grasp quickly are a feature of the mount of Mercury and of a good line of mind also. And above all, the fingers on each mount also contribute the same quality as the mount below it.

That brings us to the subject of the interconnection between the finger and the mount below it. A good mount along with a good finger above it shows the good qualities of the mount in abundance. By a good finger, we mean a finger of normal size or slightly longer, of good build, erect, and not bent or crooked. If one (the mount or the finger) is deficient and the other strong, the deficiency of one is made up by the strength of the other; but if both

(the mount and the finger obove it) are weak or have unfavourable marks, the results are not good or are bad, depending upon the measure of deficiency and the evil nature of the mark or marks upon it.

Before discussing each mount separately we would like to draw attention to one peculiarity. This peculiarity is that in some hands the apex of the mount is not just below the finger but slightly on one side. Thus the apex of the mount of Jupiter may be slightly inclined towards the mount of Saturn; the apex of the mount of Saturn may be inclined either towards the mount of Jupiter or the mount of the Sun; the apex of the mount of Sun may be inclined towards the mount of Saturn or Mercury; the apex of the mount of Mercury may be towards the mount of Sun. In such cases we have to interpret as follows.

If the apex of the mount of Jupiter is inclined towards the mount of Saturn, the Jupiterean qualities slightly partake of the qualities of Saturn. For example, the quality of the mount of Jupiter is pride and in Saturn the qualities are introspection and iftroversion; so when the mount of Jupiter is towards the mount of Saturn, it will lead to self-consciousness. But if the mount of Saturn (morbidity) leans towards the mount of Jupiter (pride) it will be morbid pride.

In this way the displacement of the mount from its correct position should be interpreted. What is the normal position of the mount ? Its apex should be in the region of the palm below the finger above it. What is an apex ? The apex is the summit of

the mount. It is found in the palm in the texture of the skin below the fingers.

We shall now take up each of the mounts beginning with Jupiter.

MOUNT OF JUPITER

This mount stands for self-confidence, honour, pride, religion, wealth, justice, a good marriage (particularly in the hands of ladies), public life, position, liberality in spending money, law and order, growth of the body during childhood and adolescence.

If the mount is well developed, all the above qualities will be found in abundant measure, provided the finger is also good and supports the inferences drawn from the mount. If the mount is deficient, there will be deficiency in all the good qualities of the mount.

If the mount is excessively developed, the virtues in the various spheres described above will be turned into vices, self-respect and pride will turn into tyranny and dictatorship.

If the mount is very depressed and covered by fine thin horizontal lines, not making any definite pattern, the subject will be lazy, not ambitious at all to advance his interests in life or make a mark. He will be selfish and irreligious because of a depressed Jupiter.

One of the special features of the well-developed mount is that it helps growth among children. A child with a well-developed mount of Jupiter will grow better and earlier and also attain puberty earlier than a child with a deficient mount of Jupiter.

A very highly developed mount of Jupiter may cause diseases such as gout or high blood pressure. These can be avoided in some measure by regulating the diet and avoiding drinks.

MOUNT OF SATURN

This mount, when more developed than other mounts in the hand, gives the Saturnine qualities. The qualities pertaining to Saturn in palmistry, as in astrology, are: love of philosophy and occult sciences, thoughtfulness, sobriety, prudence, far-sightedness, caution, diligence, power of endurance, love of solitude, gain from products of the earth—agriculture, mines, oil, etc.—independence, determination, patience, economy, exactness (so inclined towards mathematics and exact sciences rather than poetry or literature), conciseness in speech and writing. These qualities described for Saturn are not mixed up with the qualities of other planets. But they will vary according to the strength or weakness of the other mounts. If the mount of Jupiter is also strong, the subject may be liberal and not so economical. If the mounts of Saturn and Mercury are both strong, the subject may be a prodigious writer. If the mounts of Saturn and the Moon are both well-developed and the line of head sloping in the direction of the mount of Luna, the subject may write poetry which has in it a tinge of pathos.

Now we are giving the more disagreeable traits of Saturn: mistrust, suspicion, melancholy nature, laziness, want of far-sightedness, lack of caution and

prudence, superstition, irreligiousness, obstinacy, disharmony, avarice, want of capacity to pull on harmoniously with others, wandering without purpose, liaison with women of low social order or with women elder to the subject (if the mount of Venus is well developed) but leading a single life (unmarried); if the mount of Venus is weak and depressed, loss from agriculture, mining and products of the earth, maliciousness, cruelty, crime etc.

If the mount of Saturn is excessively developed, many of the qualities described would be negated; the native may be eccentric, sometimes a crank, if the mounts of the Moon and Mercury are also defective. It makes one morbid, discontented, too introverted and unsuccessful in the practical world. The subject may become a recluse and shun society. If the mount is less developed than normal the good qualities will be in a lesser measure. If the mount is very depressed, the bad traits will be in evidence. The evil will be even more enhanced if a bad sign such as a girdle is present.

MOUNT OF SUN

If you look at your right hand palm, you will find the mount of the Sun adjacent to the mount of Saturn in the anti-clockwise order. This mount is below the third finger. This has from times immemorial been associated with the Sun and arts. The true solar qualities are found in abundant measure, only when the mount is well developed and there is a strong, third or solar finger and also a good line of Sun.

This mount stands for art, singing, dancing, music, painting, sculpture, authorship of books, high position in life, political advancement, gain from the classes (select people occupying higher ranks in society). The ancient Hindus associated this mount with education and learning. Whether the subject will make a mark in one sphere or the other depends not only upon a well-developed mount of the Sun, but also upon other accessory factors in the hand. For example, in a good musician's hand it is not only that the mount of the Sun is well-developed, the mounts of the Moon and Venus are also well-developed, and the line of head is inclined towards the mount of the Moon. For dancing, the build of the body and good mounts of Mercury and little finger are also important. In this way, the other factors will decide ultimately in which sphere the native will excel. A good mount of Sun along with a good line of head and a well-developed mount of Mercury, with a long fourth finger having a long first phalange which is rounded on the inner side, may make one a distinguished author. These examples are illustrative and not exhaustive.

A well-developed mount of Sun makes the subject sensitive, hasty and short tempered, sincere, sympathetic and obliging. He is dignified in speech and manners. He is liberal in religious matters. He has strong likes and dislikes. His marriage is successful.

It may be reiterated that an excessive development of this mount may lead to pride, vanity and ostentation. An under-developed mount endows the subject with lesser good qualities described for this

mount. A circle on this mount or on the line of heart below this mount may lead to loss of vision. From the organic point of view, this mount is connected with weak vision and palpitation of the heart.

MOUNT OF MERCURY

In order to grasp well the qualities of the mount of Mercury (and also of the Mercury finger) it is necessary to understand what Mercury stands for. Mercury signifies transmission of thought, quick activity of the nervous system, expression of thought in speech and writing, transport of goods and men and movement. As such, the subject having a well-developed mount of Mercury will be quick in thinking and action. He may function well in any capacity where quick thinking is one of the criteria. He may become a good lawyer, a good sportsman, a good journalist, a publisher, an effective public speaker or an accomplished author. He may do well in postal or railway service or transport by road, sea or air, because one of the key words for Mercury is transmission. He will be fond of travelling.

Thus people with a good mount of Mercury can be good brokers, commission agents, salesmen, authors, good in presenting other's views in a striking manner, translators, etc.

They may make good businessmen if the third phalange of the Mercury finger is normal. A businessman is a link between the producer and the consumer. If the businessman is a producer himself,

he is a link between the raw material and the consumer. He acts also as a transformer of the raw material into finished goods.

The Mercurians are quick in action and their nervous system responds to quickness, so they do well in games and sports, where nimbleness is the chief quality required. But in sports where strength of muscles is necessary, such as weight lifting or throwing a disc, they will not excel. They are only fond of change.

Mercurians are good in imitating others, either in speech, or writing or personal behaviour. A good mount of Mercury also shows ability for astrology, mathematics, accounts, statistics and exact sciences. They make good doctors and nurses.

If the mount of Mercury is deficient and underdeveloped all the good qualities will be found in very little measure. Bad marks on the mount may produce positively evil effects. A man may have very superficial knowledge, and may be garrulous, or a liar. He becomes incapable of mental concentration and may be found lacking in application. He may turn dishonest.

Mercury in the Zodiac is the lord of the sixth sign—Virgo. So a defective mount of Mercury will show diseases of the liver and of the nervous system.

MOUNT OF MARS

While all other mounts have been assigned one location, the mount of Mars has been assigned two. The space between the mounts of Jupiter and Venus

is called the lower mount of Mars and that between the mounts of Mercury and Moon, the upper mount of Mars or say on the percussion between the lines of head and heart.

Mars represents physical strength, the marrow of the bone, blood, energy, combating power, daring, prowess, fearlessness, perseverance, audacity, intrepidity, outspokenness, generosity in spending and a domineering attitude. As the word martial derived from Mars, signifies the fighting stamina, the lower mount of Mars gives activity, courage and the aggressive powers, while the upper mount gives consistency and perseverance in resisting the onslaughts of others. We may in short, distinguish the lower and the upper mounts as offensive and defensive.

The mount of Mars has no finger to support or spoil its effect. But the will power has a lot to do with the martial spirit, and for this the examination of the upper phalange of the thumb is very necessary. If this phalange is long and strong it will support the good indications of the mount.

An excessive development of the lower mount may make one quarrelsome. This applies to the upper one also. A moderately well-developed mount may have all the good martial qualities stated above. But an excessive development of the mount shows the inclination towards violence and tends to make one materialistic and harsh.

Mars is connected with fire and a good mount of Mars also favours service in factories where fire is an essential component of the industry. Persons having depleted mounts of Mars will be timid,

will lack in courage and pioneership. They will lack in perseverance also and stop half way on the road to success. A person with a good mount of Mars will be confident, dignified and courageous, but persons with defective marks will be found to be rough in manners and speech, irresolute and quarrelsome.

THE MOUNT OF MOON

Thus the Moon and Venus being watery, commonly show similar traits of harmony, poetry, attachment to females, fastidiousness in taste, dress and surroundings, appreciation of the arts, gain from aqueous products, etc. The aesthetics of Venus pertain more to the senses, while that of the Moon to the imagination.

A good mount of Moon would bring the qualities of the imagination into play. A sloping line of head towards the mount of Luna makes a man a lover; but if melancholia is denoted by the mount of Saturn and the second finger the subject tends towards lunacy; and if intellectualism is shown by the other indications of the hand the subject could be a poet.

The mount of the Moon, fairly well-developed would make one fond of travelling by water. The good development of the mounts of Venus and the moon shows the inclination towards dress-making, trading in silk, aerated waters, drinks, liquors, white articles, gardens, flowers, etc.

A fairly developed mount of the Moon indicates imagination, feeling, idealism and romance, but an excessively developed mount may give unbridled

imagination and therefore less physical capacity for arduous work. An excessive development will also be an impediment to mathematics and the study of exact sciences.

Bad mounts of the Moon, Mercury and Saturn, if all the three are afflicted, may cause insanity or paralysis. If only the mount of the Moon is severely afflicted, the subject may become a victim to epilepsy or kidney trouble or diseases connected with the ovaries and the bladder.

Bad traits on the mount of Luna show an unhealthy imagination, garrulity and a tendency towards a perversion of the truth.

THE MOUNT OF VENUS

The mount of Venus signifies sex and virility on the physical plane; on the mental plane it stands for aesthetics; and on the spiritual plane it represents love—undiluted with sensuality.

The subject's attraction to the opposite sex can be gauged from the mount of Venus and the heart line. The extent to which the aesthetic sense is developed can be detected from the mounts of Luna and Venus and also from the mount and finger of the Sun in a conical hand. The spiritual tendencies of the subject are observed from the mounts of Jupiter, Venus and Saturn.

A good mount of Venus denotes a good and comfortable life, and since this mount is embraced by the line of life, the more curved the latter is the more space it will encircle, making the mount a large one. Venus is connected with reproduction. In a

male hand it stands for virility. Therefore if in a man's hand, a part of the mount has sunk, it means that his virility is at a low ebb. In a woman's hand this may mean a reduction in the reproductive capacity.

A coarse mount of Venus with a girdle may mean too much sensuousness. A well-developed mount gives amiability, sociability and harmony If other indications point to their becoming an artist, they will excel in the line because Venus is a synonym of love and beauty.

If the mount of Venus is predominant and fingers are thick, the subject may do well in the culinary arts. Bad marks on the palm is an indication of loose morals. If the skin is coarse and the muscles flabby, the subject is lazy. We have, therefore, to examine the mount against the background of the shape of the hand, fingers and other mounts.

Six

SOME CHARACTERISTICS OF LINES AND MARKS

We shall deal with the lines in subsequent chapters. In this chapter we shall discuss some general characteristics which apply to all lines and will thus obviate the necessity of repeating them.

When the defect or the mark is at the commencement of a line, the effect is shown in the early part of life, when in the middle, then in the middle part of life; and when at the end, in the last years. The ascertaining of age, as indicated by the various lines, has been discussed in subsequent chapters.

ABSENCE

The three major lines—the lines of life, head and heart—are always found in hands. When we say 'always' we mean almost always, for in a few hands we have examined the heart line was absent. In such peculiar hands there was only one line in place of two—the lines of the head and the heart. On such a hand the interpretation is that the heart line has merged with the head line, because in the said hands which we examined, we found that the line

was in the place where the head line is generally found. An absent heart line indicates that the subject is lacking in sympathy and affection for others.

The head line is always found in all hands, though in some cases they may be very short. We have not come across any case, where the line of life was absent. If it is absent it means that the subject lives on nervous energy.

The other lines may or may not be present in the hand. The absence of a fate line does not mean that there will be no wealth, but wealth in such cases is earned by hard labour. It is better to have no line of the liver The absence of this line is an argument for good health. The via lascivia, the line of intuition, the girdle of Venus, the ring of Solomon or Saturn are found in very few hands. The line of union is generally found. Other lines may or may not be present.

BRANCHES

When a line is split into two or three and the split lines proceed at a distance from each other, they are called branches of the main line. The branches or off-shoots proceeding towards the mounts are called ascending branches (Plate 13) while those moving in the lower direction—towards the wrist—are called descending branches (Plate 13). When one of the branches continues its normal course and another comparatively small, thin and fine line, starts from the main line, the new line is called an off-shoot of the main line. When a line in the

beginning or at the end, splits into two branches, it is called a fork. When the two prongs are very small, it is called a fork, but when the two prongs are long, they are called branches.

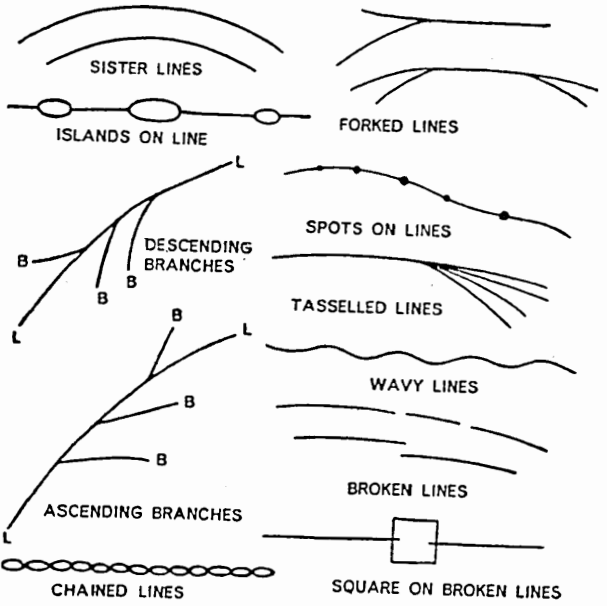


Plate 13

CAPILLARY

Very thin, hair-like lines are called capillary lines. When one of the main lines has continuous small hair-like off-shoots through out, it is called a capillaried line. Capillary lines weaken the main lines

if the thin lines (capillaries) go to the direction of the wrist.

EVEN LINE

A good line of uniform width and depth having no flaws.

LADDER

Two small parallel lines cut across by two or three small lines giving the appearance of a ladder.

OFF-SHOOTS

Very thin lines, short or long, which start from one of the big lines are called off-shoots. They may go upwards or downwards. If they go upwards they are called ascending; if they go downwards they are called descending. Ascending off-shoots are good. Descending ones are bad.

RFPAIRING LINE

When there is a break in the main line and when another short line, parallel to the main line, covers the broken space, it is said to be a repairing line, formed to repair the damage caused to the main line due to break in it (Plate 11 FF and RR).

SHALLOW

Lines may be deep or shallow. Shorter lines, like

the lines of influence, are thin and fine and are not shallow. But the lines of the heart, head or life being long lines may be broad and shallow. Depth is opposed to shallowness.

THIN LINE

A line is called thin when it is fine and not thick. The lines of life, head and heart are more deeply marked than say the line of influence. So a thin line of life, head or heart may appear thicker than a line of influence, yet it is said to be thin. When a line is thinner than its normal width or thickness, it is called thin. The opposite of thinness is thickness.

TRIDENT

A line splitting at the end into three prongs or an independent mark resembling a trident formed by short, thin lines to be found anywhere on the palm.

WAVY OR ZIG-ZAG

Undulating—a line consisting of, or showing, an alternate or contrary curve is called wavy. It is neither straight nor curved but with abrupt alternate right and left turns. Such a line is called wavy or zig-zag (Plate 13).

MARKS ON THE LINES AND MOUNTS

Marks : The marks found on mounts or on the

plain of Mars or on the inner side of fingers and thumb are those resembling the shape of a cross, a grille, a dot, an island, a triangle, a ladder, a tassel, a spot, a square, a circle and a trident.

Square: A square is the small space enclosed by four equal straight lines as in geometry. A square is formed by independent short lines, and may be found on the fingers or anywhere on the palm.

Star: If we add one or two prongs to a cross and instead of four prongs (as in a cross) there are five or six prongs all meeting at a centre, it is called a star.

Triangle: Mark of triangle (as in geometry) on the palm or fingers.

SOME CHARACTERISTICS OF THE LINES

Broad and Shallow: Broad and shallow lines show weakness and lack of vigour. Persons having such lines do not pursue their objectives with steadfastness or do not put in sufficient energy and steadfastness and frequently do not meet success. This is particularly so when the lines are poorly coloured.

Clearly Cut and Deep Lines: Such lines show vigour and steadfastness, and the subject is purposeful and attains success, particularly when they are well coloured.

If a line is broad and shallow and becomes deep and clear-cut at a subsequent stage, read the described effects during the ages corresponding to the two different qualities of the line.

When the same line for some length is deep, and not so deeply, cut at another place in its course, it

is called an uneven line. Upto the stage it is deeply cut, it will show good effects and where it is not so deep the good effects will proportionately decrease.

When a line splits and when a splinter—short or long—reduces the evenness of the parent line from which the splinter emanates, it is a sign indicating weakness of the main line, but if the splinter does not reduce the evenness or the good character of the main line and is vertical i.e. proceeding upward, it is not a defect. If it moves downwards, it is a bad sign.

Off-shoot : The same observations which have been made under the split apply to off-shoots also. Splits and off-shoots denote a change, a new course in life. If a split or an off-shoot proceeds towards, and reaches a mount, it means the person (at the age indicated by the split or an off-shoot) will have a great fascination for the person or the subject represented by that mount.

Break : A break in a line is a serious defect indicating adverse circumstances in relation to the matters which the line signifies (Plate 13). The adverse circumstances last during the period—indicated by the position of the break. There are only three ways in which the evil caused by the break can be mitigated.

(*i*) When another short line runs parallel to the main line at a short distance from it and covers the break (Plate 11 RR), the defect of the break is repaired. It may be explained as follows : suppose the roof of a room has a break, but there is another roof to cover the broken roof; then rain water will not pour into the room. A repair line works similarly.

(*ii*) The mark of a square also removes the evil effect of the break. If there is a square made by four small lines enclosing the break, the defect caused by the break is removed.

(*iii*) When the two broken ends of the line overlap each other, then also the defect of the break is deemed repaired; but some kind of change in the affairs governed by the line would take place, though due to overlapping, no serious consequences would follow.

(*iv*) When there is a break in the line and the broken end turns towards its source making a hook-like appearance, it is a very serious fault indicating serious damages (Plate 22 LL). This defect is also repaired by a sister line to the main line or a square.

Fork : The fork is generally found at the end of a line (see Plates 13 and 12 HH) and sometimes at the commencement also. It is good for the head line to end in a fork (Plate 12 MM). It is also a favourable feature for the heart line to have a fork at its commencement (Plate 12 HH). The line of fate having a fork in the beginning (Plate 22 FF) would indicate some person assisting the native in his fortune, but if the fork is at the end it would signify fortune from two sources—the energies and efforts being diverted into two directions, indicated by the mounts to which the forks go. If the forks do not reach the mounts but the line splits into two, it simply means diversion into two channels.

Tassel : A tuft of small thin lines when they are fine and not thick is called a tassel. If a line ends

in a number of fine lines, it is described as ending in a tassel it means dissipation or diffusion of energy. It also means that the matters signified by the line which ends in a tassel have become very weak (Plate 13). If the tassel is encased in a square, it means protection from the evil effects of the tassel.

A Chained Line : If a line appears to be formed by the joining together of many links, it is called a chained line during the length it is chained (Plate 13). It is not necessary that the line be chained throughout its course. If the line of life is chained it shows susceptibility to illness or continued ill-health. The line of head, if it is chained shows vacillation and want of firm determination. The line of heart if chained shows flirtations and disappointments in love. The line of fate, chained, means want of success in career and earning of money. It is a defect.

Sister Line : A long line running parallel to the main line, though not of the same length, is called a sister line (Plate 13). For example the line of Mars is a sister line to the line of life. Many palmists even call the line of Sun, a sister line to the line of fate.

Double Line : If instead of there being one line, there are two—almost parallel lines running in the course, they are called double lines (Plate 22 MM). Some persons have double lines of fate or double lines of the head. The distinction between the sister lines and double lines is that the sister line is not so prominent. But when we have two lines equally prominent and it may be difficult to determine which

is the principal line and which one the auxiliary—they are called double lines.

MARKS ON LINES

Island: Any two curved lines enclosing a space. An island is also formed in a line when at a certain stage the line splits into two and after proceeding again join together to form a single line. The area covered by the split lines of the same line, enclosing

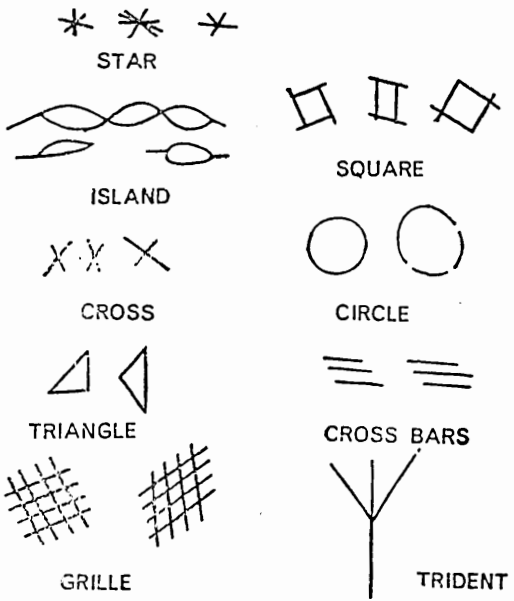


Plate 14

some space and forming a small enclosure, is called an island (Plate 13). Islands may be of different shapes and sizes (Plate 14). Sometimes an island is also formed by two chance lines crossing each other. An island indicates an impediment in matters signified by the line or the mount on which it is formed. For example if it is on the line of fortune, it would cause a receding of income during the period; if it is on the line of life, it would mean a setback in health, if on the line of the mind it is an indication of mental trouble and so on.

Triangle: The mark of a triangle as in geometry (Plate 14). This is a good mark. The more well-formed it is the better the indication. It adds to the good quality of the line, mount or finger where it is found. For example if it is on the mount of Jupiter, it will enhance the good qualities of the mount, if on the line of fortune it increases wealth, and if it is on the little finger, the Mercurian qualities are increased. It is a mark enhancing the mental qualities, and if it is on the life line it should be interpreted as mental brilliance and not physical vigour.

Cross-bars: Several short lines running in close proximity and parallel to each other constitute a cross-bar (Plate 14). These are horizontal. This is a very serious defect worse than the grille, because in the latter the evil is mitigated by the vertical lines cutting across the horizontal lines. In cross-bars the evil is unmitigated.

Star: Add one or two lines to the mark of the cross and it would look like a star (Plate 14). A small star is a good mark. A big star is not good.

Even in case of a small star, it should be well formed to produce good effects. Some special effects of stars, where they show good effects, have been discussed in subsequent chapters.

Cross : It is a defect and if it is on the line of life or the line of health, it may mean a defect in health (Plate 14). Some special effects have been discussed in the context of the mounts.

Spot : A discoloured spot—a patch, big or small. It shows trouble with the purity of the blood. If it is found on a line (Plate 13), it means that good qualities of the line are spoiled at the age indicated by the spot. Special indications on mounts will be discussed in subsequent chapters.

Dot : It is a dot of the size of the point of a pencil or bigger on the line or anywhere in the palm. A dot indicates a defect, on the line on which it is found. Very small dots on the line of life, head or heart mean illness at the age indicated by the dot. The dots may be just pin-point depressions or may be coloured. If a dot is formed on a mount, it spoils the good qualities of the mount.

There is a change in interpretation according to the colour of the dot. Very red or blue dots show illness (Plate 14). Yellow dots indicate nervous tension. White ones are not so bad.

Trident : It is good when found on the upper end of a line. For example, if the line of fortune or the Sun line ends in a trident, it adds to the brilliancy of the line.

Circle : The sign of a circle is rare (Plate 14). But if it is present on the line of life or the mount of the Sun, it indicates loss of eye-sight. All

blind persons do not have it, but the circle is a sign of loss of vision.

Crescents: The crescent in the form of a new Moon imparts inconsistency and removals. If it is found on the ring finger—it means a literary vocation; if it is on the line of the Sun, it signifies a leaning towards music. Crescents, if joined with the upper side of the line of the heart, are an indication of a boil or a wound on the back.

Grille: Three, four or more thread-like thin lines cut across by another two, three, four lines producing a mesh-like appearance anywhere on the palm or fingers constitute a grille (Plate 14). The lines making a grille—both vertical and horizontal—are very thin and small. This is a very serious defect. If it is on a mount, the good qualities signified by the mount are greatly diminished and the bad traits are largely enhanced. For example, a good mount of Jupiter gives self-confidence and a generous temperament, but if a grille is there these qualities will be absent and the native will be arrogant, conceited and ostentatious. Or, the person may have health defects pertaining to the mount. For example, if it is on the mount of Jupiter it may cause ill health due to gluttony and luxurious living. In estimating the effects of a grille, if the vertical lines cut across the horizontal lines, it is not so evil as when horizontal lines cut the vertical lines. Only a minute examination would reveal this aspect.

Single Line: A single vertical line un-

crossed on a mount increases its good qualities.

The general characteristics of the marks have been discussed. Where, on a mount, a mark indicates something different from the effects stated above, the same will be stated.

Seven

LINE OF LIFE

This is one of the most important and prominent of lines (Plate 38 LL). The location of the line has already been described in Chapter 2. There are many variations with regard to the commencement, course, termination and also in regard to its length and the curvature, which we shall discuss later. First of all we are giving some general particulars about the line. Here, in this chapter when we say the line, it is meant to be the life line.

The line of life, as the name shows, indicates the life force.

The line of life should be long, narrow and deep (Plate 38 LL). It should also be borne in mind that if the hand is soft, it means less resistance to illness. A flabby hand shows laziness and an elastic hand energy.

The colour of the life line indicates certain propensities which are given below :

Pink	:	good health
Red	:	febrile diseases
Blue	:	poor circulation of blood, heart disease
Yellow	:	liver trouble, irritability

The line of life is seldom absent, and is found in most hands. Sometimes a full line is not found, but only a sector of it. Its total absence or its partial presence will mean that the physical strength and vigour of the subject are at a low ebb, and that the subject lives more on nervous energy than on physical vitality. A further inference drawn is that the subject may be the victim of a sudden fatal illness. A defect in the line of life, such as its absence or an indistinct or a short life line, may be made up by good lines of the head and heart and a strong thumb.

The line of Mars, which we shall discuss at greater length later, also acts as a sister line supporting the life line when the line of life is indistinct, short or absent or shows some defect.

In some hands the line of life is short, but the line of fate, starting from the place where the life line generally ends, comes upto the line of head or goes even further (Plate 15 LL). Thus the line of fate covers the portion of the life line which is absent. This should also be treated as making up for the absent part of the life line.

CHARACTERISTICS OF THE LINE

A deep and well-cut line of life shows vitality and vigour (Plate 38 LL). The opposite of a deep and well-cut line is a line which is broad and shallow. People with broad and shallow life lines do not have robust health and vitality and are consequently lack-

ing in self-confidence and energy so necessary in life for success and achievement. It should be remembered that for wealth not only the mounts and the fate line but also the line of life have to

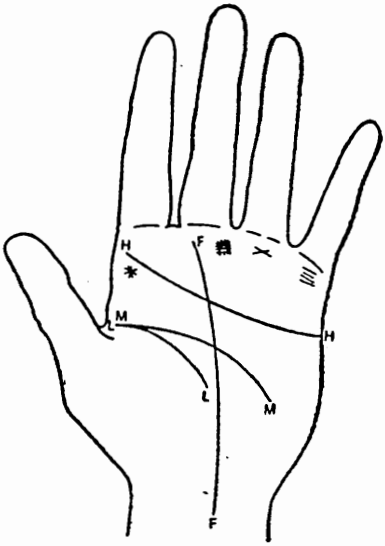


Plate 15

be examined. Success in ninety-nine per cent cases is symbolised by energy, perseverance and assiduous application, and when the life line is broad and shallow (Plate 16 LL), the subject is not physically strong enough to have the above qualities in sufficient measure. And when the life force is weak, the mental stamina is also wanting.

It is good to have a strong life line, deep and clear-cut, which shows good health, physical strength and vigour. But if the mount of Venus is also very

highly developed, then the native may waste himself in excessive sexual indulgence. A strong life line

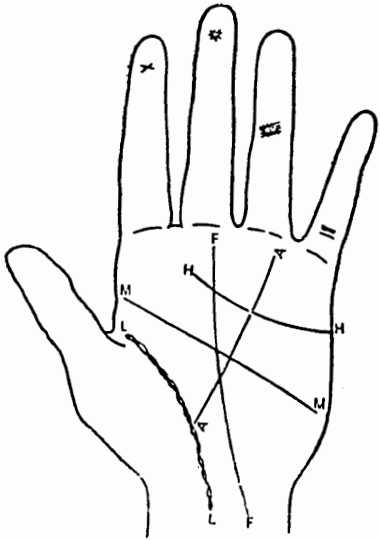


Plate 16

gives good powers of digestion, but if the third phalange of the fingers is thick and long the native's habit of taking rich foods may make him suffer from blood-pressure. If only the third phalange of the Jupiter finger is strong and the palm is very pink, then the subject, due to his being too fond of food and drinks, may suffer from apoplexy. This is also the case when the upper mount of Mars is over-developed.

A narrow and thin life line also shows that the life force is subnormal. The subject with such a narrow and thin line cannot put up with much phy-

sical hardship. He lacks endurance. As the life force is weak, he is susceptible to illness. Due to lack of normal energy, he is also lazy.

When the life line appears to be made up of several fine lines (Plate 17 LL), instead of one deep

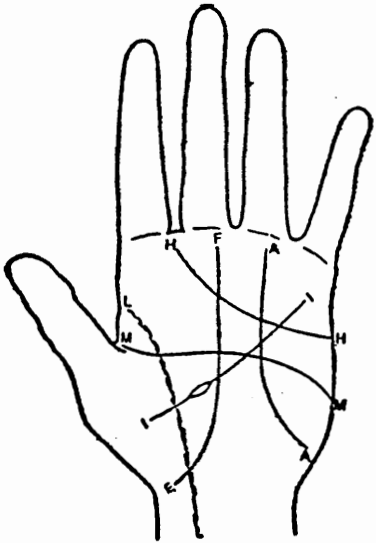


Plate 17

and well cut line, it is also a sign of weakness in the life force and therefore of general debility, delicacy of health and a nervous temperament. What is nervousness ? When the nerves are weak or easily worked up due to their lacking steadiness, it is called nervousness. A healthy body has healthy nerves. The case is reversed when the health suffers.

A chained life line (Plate 18 LL) is also considered defective. There will be physical ailments during

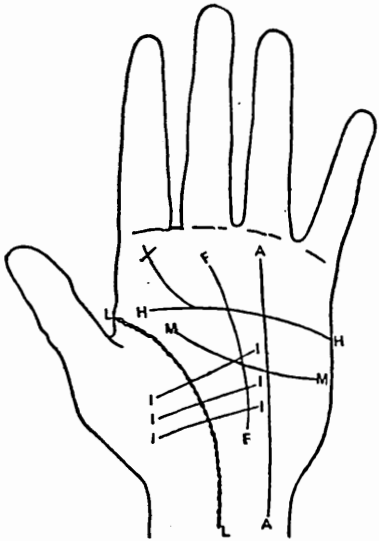


Plate 18

the period (the age on the life line is reckoned as indicated at the end of this chapter) the line is chained. In the hands of people who have suffered from illness during childhood, the life line will be found at the commencement, to be chained or defective in some other manner. If the line of life is chained upto a certain distance and the rest of it is good and free from defects, then ill health can be predicted only upto the stage where it is chained. During these years, the subject may not have been continuously ill, but may have had delicate health, suffering from illnesses only now and then. If the

line is not only chained but also broad and shallow then it is worse; for in such a case two impairing factors combine. The indications in regard to the chained life line should be applied to a ladder-like life line also. A ladder-like line of life is composed of small rungs (as in a ladder).

COMMENCEMENT

Generally the life line commences at the side of the hand under the mount of Jupiter and encircles the lower mount of Mars and Venus and ends at the base of the hand; but when, instead of commencing from there, it starts at the mount of Jupiter (Plate

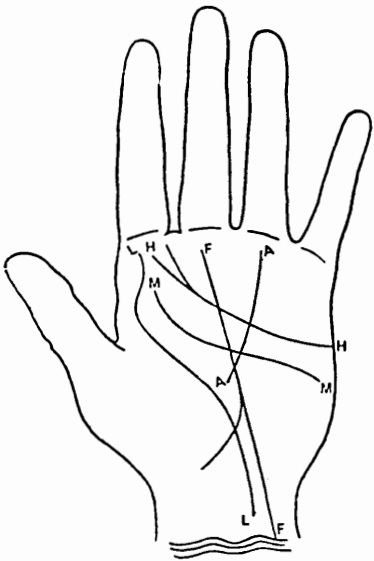


Plate 19

19 LL), it indicates pride and ambition.

When the line of life is joined with the line of the head at the commencement, it shows that the subject is fairly intelligent and exercises logic and reason in his decisions, but will be very sensitive. It also shows lack of independence. When there is a very wide gap between the commencing portions of the lines of life and head, the native is too independent to take any advice from others. He is independent to the point of rashness.

If the lines of life, head and heart are all joined together at the commencement, it is not at all a good sign, for the subject is not cautious and prudent but

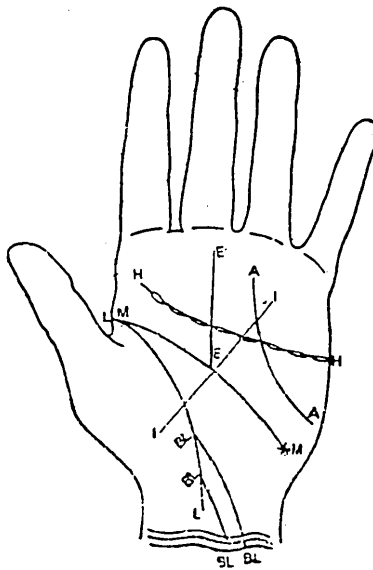


Plate 20

is so hasty that he runs into danger and his decisions are at moments catastrophic. It also indicates sudden death.

CURVATURE

The course of the life line is circular. The bigger the circle the more space on the mount of Venus it will enclose (Plate 11 LL). In other words the mount of Venus will be larger and therefore the vigour, virility, fondness for the opposite sex, aesthetics, warmth of affection and other qualities of Venus will be found in abundant measure in the hand of the subject (Plate 1). But if the life line

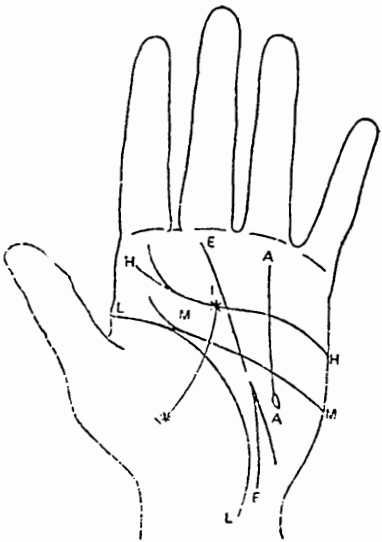


Plate 21

has a small curvature and goes rather straight to the base of the hand (Plate 20 LL), it will enclose a small space and, consequently, the mount of Venus will be small. Such a line will indicate meagreness in all matters pertaining to vigour, vitality, fondness for the opposite sex, etc. which have been enumerated above. Three principles must not be forgotten in this connection. A large mount of Venus gives good fecundity and a small mount of Venus has the contrary effect. So if the curvature of the life line is big, resulting in greater space enclosed by it, it is an indication that the subject will have a large number of children. But if the life line is almost straight, making the mount of Venus narrow, it means the power of fecundity is restricted. In a number of female hands, we have found this to indicate sterility.

The other point to which we want to draw attention is that Venus stands for affluence, wealth, a comfortable life, luxurious paraphernalia, worldly pleasures, etc. So a long line of life, enclosing a wider space on the mount of Venus, shows a comfortable life in respect of all the matters indicated above; while a comparatively straight line, enclosing a small space on the mount of Venus, shows the reverse i.e. want of comforts and pleasures of life.

The third principle is that the more the length of the line of life and the more well-marked it is, the longer will be the life-span. But if the life line is short, particularly in both the hands, longevity is likely to be cut short. Here again we may observe that in the hands of many a person we have seen a long life, yet they have died a premature death.

How does this happen?

The explanation will be found in the palm itself. Death is due to a gradual ebb of vital energy and also due to sudden causes such as heart trouble or an accident. When death is due to gradual decay and deterioration, the life line will fully indicate it; but where it is due to sudden causes such as heart failure, though the man may seem to be in robust health, it would be indicated in the heart line. As the reader goes through these pages, he will come across many such indications which spurt up and cause very serious illnesses.

TERMINATION

When the life line runs in its course for some distance and then turns back for a short distance, making a kind of hook (Plate 22 LL) at the lower end where it turns back, then also it shows a great set-back to the physical vigour and vitality and may even indicate death if other indications on the hand confirm it (Plate 42 LL).

A life line becoming gradually faint towards the end is a sign of loss of vigour and vitality at the age of the line becomes faint. If the line ends in a tassel (Plate 20 LL), then also it shows the current is not strong but becomes diffused and indicates great weakening of the life force and scattered energy resulting in general debility and loss of vitality.

When the life line appears to be deep, clear-cut and strong till the end and when there is no indication available with regard to the termination of life, the lines of head and heart should be checked

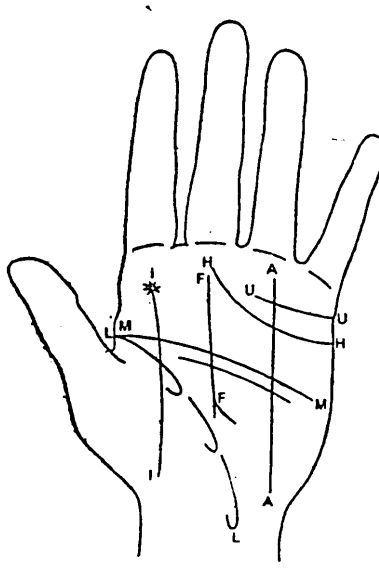


Plate 22

for marks such as those of an island, a star, a cross, a deep cut or a dot on them and the time of death fixed accordingly. But we should not waste our time in trying to locate such marks; because it so happened in the many hands we examined that the line of life continued deep strong and well-cut throughout; but when we examined the same hands after ten or fifteen years, the line of life had become faint and indistinct—almost invisible in a portion—at a short distance from the bracelet. The lines change and some marks may not be visible in a young man's hand today, but they may be discernible after a passage of time—a few years hence.

If you make a habit of looking at your hand daily you will observe that the lines change, broken ends meet, lines break, islands disappear, thin lines become thick, narrow ones becomes broad and broad ones become narrower. New off-shoots appear and so on.

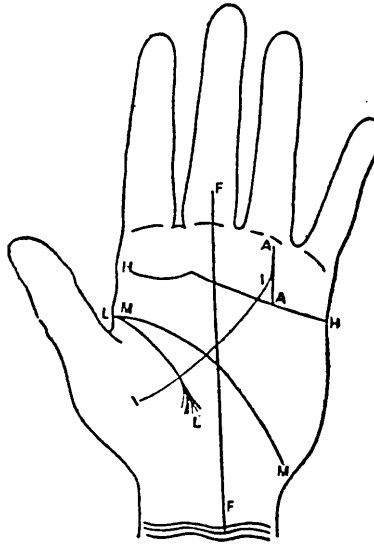


Plate 23

Let us now revert to the line of life.

The indications of lines of influences or cross bars cutting the line of life and having bad marks at the commencement as well as the termination point have been discussed in a subsequent paragraph.

They are being given here succinctly to determine the cause of death.

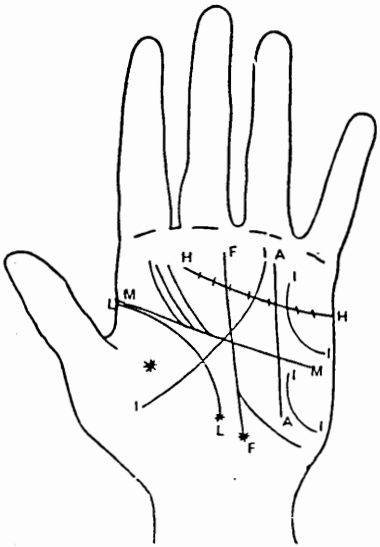


Plate 24

(i) Mount of Jupiter: apoplexy.

(ii) Mount of Saturn: paralysis if the nails are brittle and fluted; or accident.

(iii) Mount of the Sun: fever.

(iv) Mount of Mercury: biliousness, indigestion.

(v) Mount of Mars: blood disorder, surgery and fever.

(vi) Mount of Moon: kidney trouble or disease of the urinary tract.

(vii) Line of Heart: heart trouble.
(viii) Mount of Head: brain trouble.
(ix) Line of Mercury: liver.

When the life line is deeply cut and strong upto a particular stage and then gradually tapers, becoming shallower, narrower and then fades away it shows death by a gradual sapping away of vitality. Such persons may suffer for a long time from some chronic disease and then pass away.

ENDING IN A FORK

If the line is strong and forks into two branches, one line running its usual course and running as deeply cut and strong as the life line before the fork and another prong, also deeply cut and strong, goes to the mount of the Moon, it shows a great restlessness and a strong desire to go overseas. But it must be kept in mind that three things are essential for this.

(i) Both the prongs should be long, deeply cut and well marked.
(ii) The life line (one of the prongs) should be as deeply cut and well marked as it was before the split.
(iii) The hand should neither be soft nor flabby. If the hand is soft and flabby and the line of head is sloping downwards and terminating at the mount of Moon, the subject will not be painstaking or practical. He would

rather be indolent and lazy and would not put in sufficient efforts to proceed to a foriegn country or establish himself there. He would rather dissipate himself in his own country.

When the life line is, at its termination, divided into two, and there is wide space between the two branches, it indicates that the subject is likely to pass his last days in a foreign country. But the indications given above for a soft and flabby hand should be kept in mind.

If, on the other hand, both the prongs are short, weak, thin and faded, it means the end of life's journey. If there are three or more thin faded prongs instead of two, it is worse.

MARKS ON THE LINE

Star: A star on the life line (anywhere on the line) is an ominous sign. If there are two stars on the life line in the right hand or two stars, one in the left hand and the other in the right hand, it indicates sudden death. A star very near the life line acts in a similar manner.

Bar: Small fine lines cutting the life line but making no dents in it show worries and consequent weakening of the nervous system. They also show interference by the relatives in the subject's affairs. But if these cutting lines are thick and make dents in the life line they indicate sicknesses.

Cross: A cross, a cross-bar or a star (Plate 25 LL) at the end of life line is an indication of sudden

death. It must be remembered that a cross or a cross-bar in the middle of the life line is only indicative of illness or an impediment in health or an accident. It is only when they appear at the end of the life line that they indicate sudden death.

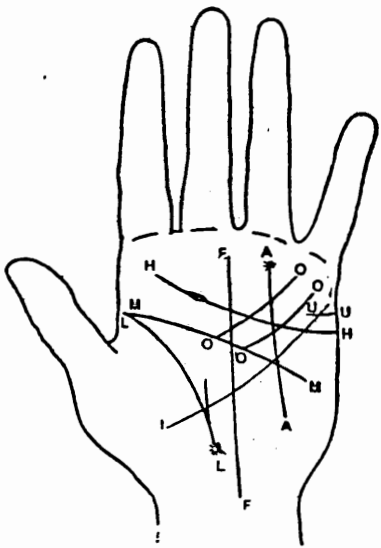


Plate 25

Cutting Lines: All small lines which cut the line of life are prognostications of illness or worry (Plate 26 LL). The fate line or the line of the Sun, if starting from the mount of Venus, will naturally pass over the life line and should not be interpreted as a line cutting it. If many fine lines, at some intervals, cross the line of life, it shows nervous tension and worries, and may indicate small illnesses

or nervous tension extending over a long period of time.

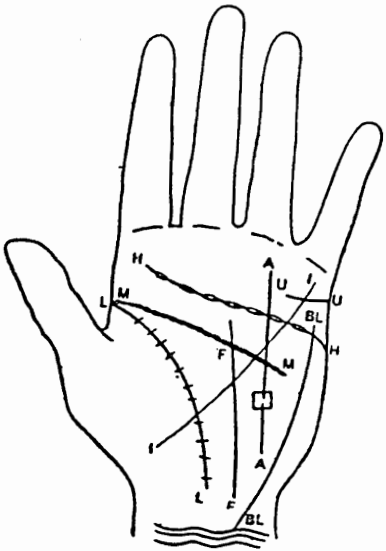


Plate 26

These small, fine lines cutting any major line are called cross-bars. They are indicative of a defect. When such cross-bars cut the line of life, they mean a defect in health. The magnitude of ill health or illness is deduced from the thickness and length of these cross-bars. The thicker the cross-bar and the deeper the cut, the more serious the illness. The nature of the illness will be from the particular mount where these cross-bars end. A long line cutting across the lines of life, head and heart may show a bereavement.

If the cross-bar reaches a mount and ends there is a bad mark such as a grille, it is still, worse. Some of the diseases pertaining to each mount are given below:

(*i*) *Mount of Jupiter*: Diseases due to good living, excess of food and drink, blood pressure, apoplexy, diseases arising out of an imbalance of phlegm.

(*ii*) *Mount of Saturn*: Diseases arising out of an imbalance of wind, rheumatism, gout, melancholia, paralysis, accidents—particularly if a line cutting the life line has a dot at the junction of the line and the cutting line, and it ends in a cross on the mount of Saturn.

(*iii*) *Mount of Sun*: Diseases arising out of an imbalance of bile, heat-stroke, eye trouble, heart trouble, if the cross-bar ends in a dot, spot or ill mark on the line of heart.

(*iv*) *Mount of Mercury*: Diseases arising out of an imbalance of wind, bile, phlegm—any one, two or all the three—liver trouble, nervousness, etc.

(*v*) *Mount of Mars*: Blood disorder, trouble in the throat, bronchial tubes—diseases arising out of an imbalance of bile.

(*vi*) *Mount of Moon*: Upper portion: bowel trouble, middle portion: rheumatism, lower portion: kidneys not functioning properly or having a stone or gravel there, trouble connected with ovaries, delivery or monthly periods in case of ladies; diseases arising out of an imbalance of wind and phlegm.

A line cutting across the life line cannot terminate in the mount of Venus, because that is in the lower portion of the hand and lines commence from there and not end there. But since the diseases pertaining

to each mount have been specified, we will indicate the diseases pertaining to the mount of Venus also, as that will be useful to diagnose in case some unfavourable marks occur there.

(*vii*) *Mount of Venus*: Diseases arising out of an imbalance of wind and phlegm, urinary and venereal diseases, bladder trouble, spermatorrhoea in case of men, whites in case of women.

If the life line is good and strong and the cross-bars are very fine, the disease would not be serious but if the life line is weak, and the cross-bars are strong, the case is reversed. Look at the condition of the line of life after it is cut by a cross-bar and predict recovery accordingly.

If the cross-bar cutting the line of life terminates at the head line in an island or deep dot, it shows brain trouble such as schizophrenia. If the condition of the life line and the head line is worse in its subsequent course beyond the place of the cut, the brain trouble would be prolonged. If the cross-bar cutting the life line terminates at the heart line it indicates some bereavement or heart trouble.

If the cross-bar terminates at the quadrangle and the latter is narrow, it is an indication of asthmatic trouble. A narrow quadrangle is always connected with asthma.

The cross-bar running to a wavy or islanded line of Mercury shows trouble connected with the stomach and the lungs respectively. A cut by a line arising from the mount of Mars and cutting the life line shows accidents.

Certain indications have been given for the lines cutting the life line and ending in the lines of the

head, heart or liver or in any of the mounts or plain of Mars. When these lines commence from a cross, a star or an island on the line of life or end in a bad mark, the prognostications with regard to illnesses have been given. But when such lines are thin and there is no mark of a cross either at the commencement or at its termination, it is not to be read as a line indicating illness but an influence of, or interference by, others to the detriment of the subject. For detailed discussion of these please refer to the chapter on the lines of influence.

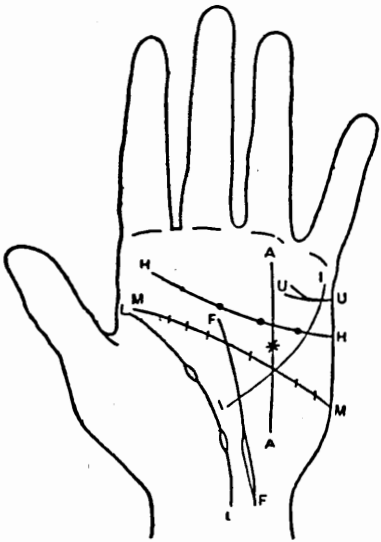


Plate 27

Islands on the life line show health trouble, according to the size of the island. If there are a number of small islands on the line of life and many fine lines cutting the life line, it shows that the native is

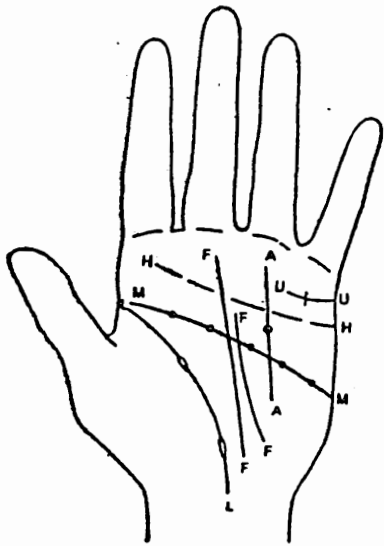


Plate 28

depressed due to worries and anxieties and is consequently subject to nervous tension.

(*a*) Islands on the line of life, the head line cut by small fine lines (Plate 27 LL and MM): headaches. But if the lines cutting the head line are not fine and make a deep impression on the head line: brain trouble such as schizophrenia is indicated.

An island on the life line and dots on the head line: brain fever, particularly if the dots are red.

(b) An island on the life line and dots on the heart line: heart trouble.

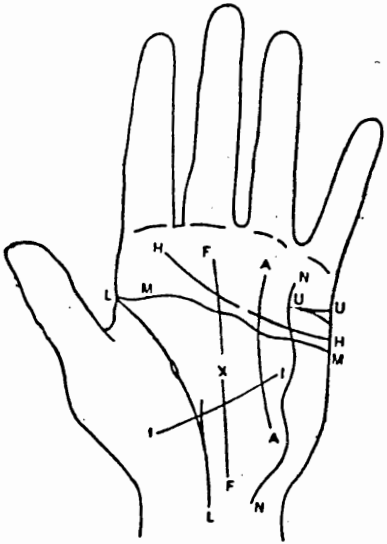


Plate 29

(c) An island on the life line and a wavy line of Mercury: deseases of the liver (Plate 29 LL and NN).

An island on the life line and the line of Mercury like a ladder (Plate 30 LL and NN): weak digestive powers, loss of appetite.

(d) An island on the life line and a line from the island going to the mount of Saturn and ending there in a grille (Plate 31 LL): para-

lysis, particularly when the nails are brittle and fluted.

An island on the life line and a line from the island proceeding towards the mount of Jupiter

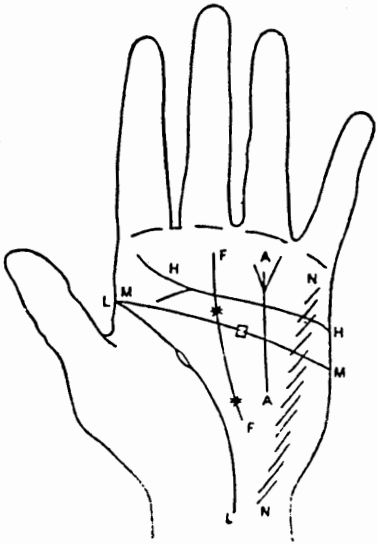


Plate 30

and ending in a red dot there (Plate 32 LL) should be read as danger of apoplexy. If there is a grille or cross on the upper mount of Mars, then the danger is increased because a bad sign on the mount of Mars shows the heating tendency of the blood.

(e) An island on the life line of a female between the age group of forty and fifty may indicate a menopause and some health trouble connected with this change in life. If accom-

pained by grille on the lower one-third of the mount, it shows some weakness connected with the menopause. These indications are further

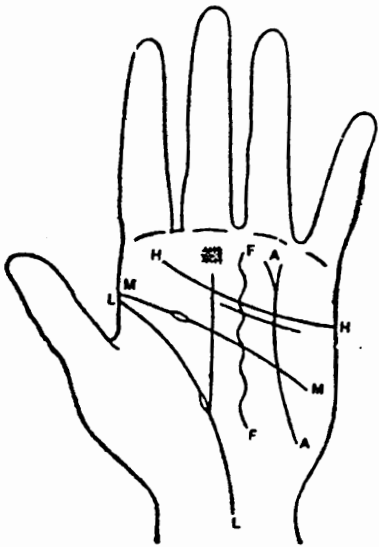


Plate 31

confirmed if a line from the island on the line of life goes to the grille on the lower one-third of the mount of Luna or if there is a star on the junction of the lines of head and Mercury.

BREAKS

All breaks in the life line show ill health or illness (Plate 33 LL). In this connection two things must be noted very carefully; *(i)* if the break is in a strong line, that is, the parts be-

fore and after the break are strong and deep, it is not so serious as in a weak, broad, shallow or indistinct line; *(ii)* if the break is on both the

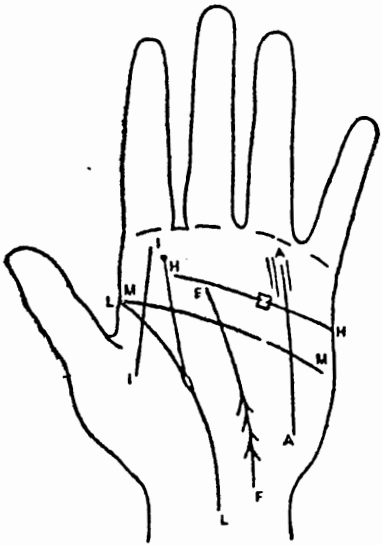


Plate 32

hands and at the same place, it is more serious. If besides the break there are bad marks, such as a cross-bar, a cross or a grille on the life line at the break, and a line goes from there to the lines of mind, heart or Mercury and there is a dot or a cross or a grille or there are some such bad marks at the termination of such a line (i.e. the line of influence starts from the break) then the sign is ominous indicating even death for the subject.

There are, however, four kinds of protections

for the break. If any of these is present, the evil effects of the break are not serious. These four protections are:

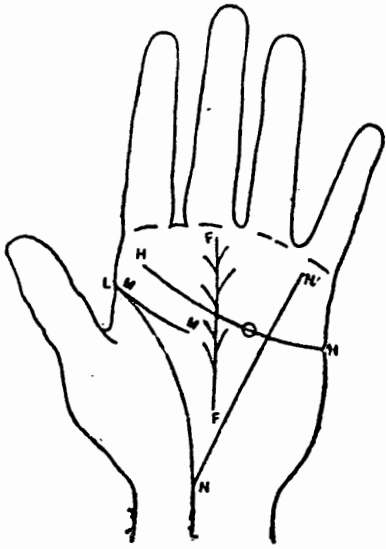


Plate 33

(i) A strong line of Mars, preferably in both the hands, parallel to the line of life and covering the place of the break.

(ii) A strong repair line, however short it may be, if it covers the space of the break, it acts to protect the life and the illness is not so severe.

(iii) A square enclosing the break (Plate 34 LL) covering the entire broken space.

(iv) The two parts, before and after the break, overlapping each other.

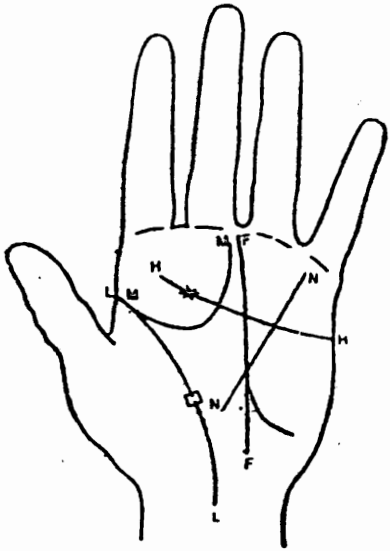


Plate 34

If a hand does not show any indication of sickness, the break in healthy hand may well show an accident. How severe it will be can be judged from indications if one of the four protections (described above) is there. If the break is very wide, it indicates illness and not an accident. If the life line after the break turns back (in the directions from which it was coming) and makes a hook-like appearance, it indicates more serious illness. A break in the right hand shows illness but breaks in both the hands (unprotected by a sister line, repair line or

square) show death. This is so if the break is at the same stage in both the hands.

If the life line shows many thin breaks and gets thinner and indistinct or broad and shallow or is full of islands, it shows gradual deterioration of health and the sapping away of vigour and vitality. Islands show weak health and if there is an island or a chained line after a break, it means that though the subject will recover from the serious illness, he will not completely recover, and attacks of the illness will persist throughout the length of the island or the chained line.

DOT

Dots on the life line (Plate 35 LL) show some illness or an accident. What kind of illness it would produce should be judged from the other indications. For example, if two defects, one on the life line and the other on the line of head, are connected with a line, it may indicate brain trouble. If there is some such connection between the defects in the lines of life and heart, it indicates heart trouble; that between the lines of life and Mercury trouble with the liver and nervous ailments and so on. This Principle should be applied not only in the case of dots but for other bad indications also. The diseases indicated by the various mounts have been given in a previous paragraph in this chapter and the particular disease should be diagnosed, when a line cutting the life line goes to a particular mount. This would be true especially when there is a defect, such as a dot or a cross, at the

point where a line cuts the life line and also on the mount, at which the cutting line terminates.

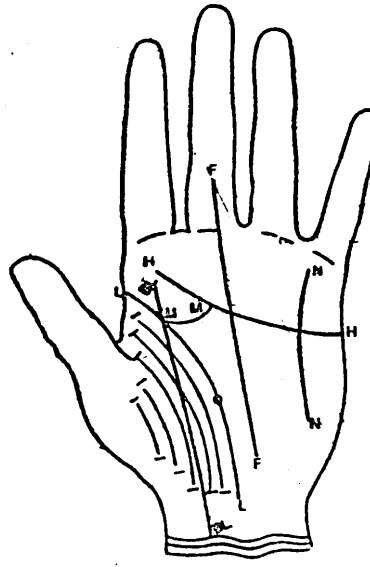


Plate 35

SPLITS

(i) A life line may split in two directions. A split sloping towards the base of the hand is a bad sign as it diminishes energy. If occurring at a stage in the life line which indicates old age, it is sometimes an indication of serious illness or even death, specially if the prong is marked, deep and long.

(ii) A split in the life line if appearing as an offshoot (Plate 36 LL) of the life line and proceeding towards the mounts of Jupiter, Saturn,

Sun, Mercury or upper Mars indicates a rise in matters pertaining to the mount towards which it proceeds, or on which it terminates.

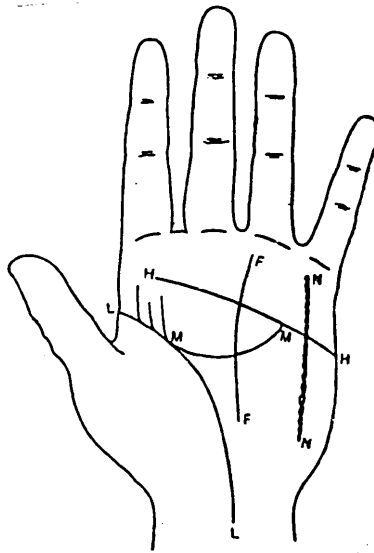


Plate 36

Many fine splits going down towards the wrist show a gradual weakening of the constitution.

Some other indications, giving the nature of disease, would be found in the chapters dealing with the lines of head, heart and Mercury.

Plate 37 gives a rough indication how the age is to be read on the lines of life, mind, heart, fate and that of the sun. But lines on all hands differ in

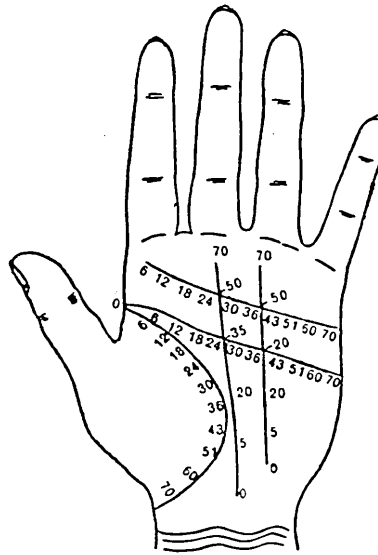


Plate 37

length, direction and curvature. To arrive at an estimate of age on the lines, it is recommended that certain past events in the life of the person be identified with specific marks.

Eight

THE LINE OF HEAD

The line of the mind shows the degree of intelligence, mental grasp and assiduousness. It is well known that these qualities are essential for achieving success, whatever line one follows : we have examined many hands having intelligence and good judgment, but due to want of perseverance their quota of success in life was small, their achievements meagre and financial gains proportionately low.

We come across a good line of mind in many hands and though such people—many of them are businessmen—have not received any degree from any college or university, they have intelligence, right judgment and discretion and perseverance. They have made money and achieved success.

With all this background you have to study the line of head. It is also called the line of mind or mentality which means the same thing.

A good line of mind should be of good pink colour. A slightly yellowish or bluish line shows that the brain is not healthy. A red line also shows too much blood rushing to the head and as such is not good.

The line should not be very wide. A broad line indicates a diminished intellect. If it is normal at

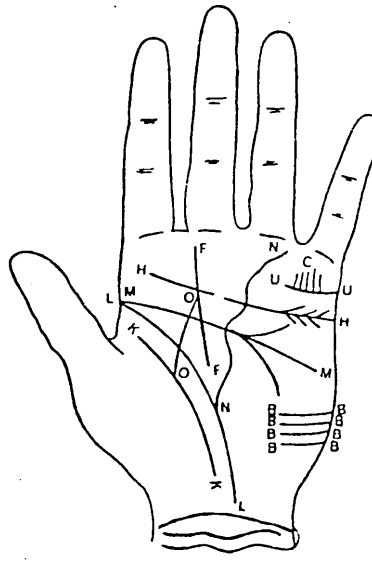


Plate 38

its start and becomes thin in the centre it shows nervous trouble during the stage it is thin. A narrow and weak line of mind shows want of application and assiduity, want of sobriety and seriousness.

The line of head is seldom absent, but if it is absent, then a want of intelligence and a susceptibility to brain trouble is indicated.

It is best to have a long and clear line, slightly tilted downwards, so that it will give prudence, steadfastness and also develop the imaginative faculty.

The line of head commences (*i*) at the starting point of the line of life (Plate 15 MM) or (*ii*) at some distance above the starting point of the line of life (Plate 16 MM) (*iii*) from the mount of Venus or the lower mount of Mars and then crossing the line of life comes over to the middle of the palm (*iv*) from the mount of Jupiter and (*v*) from under the mount of Saturn (Plate 19 MM).

In ninety per cent hands the commencing point is as described in (*i*) and (*ii*) above. When it is joined with the line of life at its commencement (Plate 38 MM) or even when commencing from any other point, it should go across the hand, generally parallel to the base of fingers. When it starts at the commencement of the line of life and is joined with it for some distance, it shows dependence upon others, too much influence of the family; the native lacks adequate self-confidence to translate his will into action. This continues upto the stage it is joined with the line of life. At the age (to be reckoned on the life line) when it separates from the line of life, the subject becomes more independent and self-willed to act in accordance with his own volition. In many hands we have observed that this lack of confidence was due to indigent circumstances and financial dependence upon the father or other senior members of the family.

A slight gap between the commencing points of the lines of life and head (Plate 11 MM) shows self-confidence, independence and a spirit of enterprise but when the gap between the commencing

points of the lines of life and head is excessively wide, the independent streak is far in excess and the subject is prepared to take great risks. This quality in extreme. measure makes him imprudent and daring to a degree which is considered a fault since it involves an imbalance of judgment. While closeness or a narrow gap between the lines of life and head give caution and reasoning, too wide a gap makes one "rush in where angels fear to tread."

(*a*) In addition, an elevated mount of Jupiter, gives added optimism. If the upper mount of Mars is over-developed it will make the subject too adventurous. What we want to emphasise is that the gap between the commencing points of the line of life and head should be judged and interpreted along with the elevation of the mounts of Jupiter and the upper Mars.

(*b*) If there is a gap between the commencement of the lines of life and head and a badly formed cross between the lines of head and heart, then again the subject is an over-enthusiastic and an optimistic type.

A gap between the commencing points of the lines of life and head is not a good sign, if the mount of Mercury is depressed and the mount of Jupiter and Mars are over-developed, because a depressed mount of Mercury will not bestow sufficient intelligence on the subject to allow him to take advantage of the well-developed mounts of Jupiter and Mars.

When the line of the head commences from inside the mount of Venus or the lower Mars and proceeds towards the percussion (the upper mount of Mars) after cutting the line of life, it makes the subject

temperamentally erratic and keeps him worried (Plate 17 MM). Such a line, once it starts from the mount of Venus, will be cutting across that mount, and thereby reducing the Venusian qualities of refinement and co-operation. If it cuts across the mount of lower Mars, it will reduce the strength of that mount and the subject's mind will not be so stable and firm.

If it starts from the mount of Jupiter (Plate 19 MM), it makes the subject proud. The higher up it commences on the mount of Jupiter, the greater will be the amount of conceit. He will be lacking in the spirit of accommodation. If the line of heart also lacks sympathy, he will find it difficult to pull on with others.

When the line of head starts at some distance from the life line, so that the line of the head is absent under the mount of Jupiter and commences from under the mount of Saturn (Plate 18 MM), and particularly if there is an evil mark on it under the mount of Sun, it indicates eye trouble in childhood or youth.

If the line of head and heart are both forked at the commencement and the two forks proceed upwards it indicates good fortune.

POSITION

If the line coming up is straight, the native will be comparatively (Plate 44 MM) level-headed, but if it slopes towards the mount of Luna, he will be more imaginative and hence less practical in dealing with others. If the first phalange of the thumb shows a

dominating nature, the subject's temperament will stand in the way of his being amiable to others.

The normal position of the line is across the palm (Plate 45 MM). It is good if it rises slightly and then goes across the palm. While going straight across the palm (*i*) it can be straight and stiff; (*ii*) straight but slightly inclined to the lower side, i.e. towards the mount of the Moon (Plate 44 MM); (*iii*) straight but slightly inclined to the upper side i.e. towards the line of heart.

But in many hands the line is not straight but slightly sloping upwards. In some hands it is markedly sloping downwards but (*i*) it does not reach the mount of the Moon (Plate 44 MM); (*ii*) in others it reaches the mount of the Moon (Plate 20 MM); (*iii*) while in still others after moving upwards for some distance, it becomes as curved as the line of life, so that in its final stages it becomes almost parallel to the line of life at its termination, though it does not reach so near the bracelet as the line of life does (Plate 11 MM). We shall discuss all these below.

When the line is straight and stiff and reaches the percussion (Plate 45 MM), it shows greediness. For subjects possessing a line like this, self-interest is the guiding passion of life. It is relevant to note in this connection that it is not a virtue for the line to cross the percussion (Plate 45 MM). It is true, that the longer the line the more powerful the brain. But its contact with the upper mount of Mars makes the native strong-headed and vindictive. It also adds to his spirit of self-aggrandisement and the native is clever in matters concerning his own self-interest.

When the line is straight but slightly inclined

downwards, it gives intelligence and will power in adequate measure (Plate 44 MM). At the same time, it also makes the subject generous and more humane. His imagination and consequently his emotional development will be of a high order. This line, slightly inclined downwards, increases the distance between the lines of the mind and the heart, and therefore the subject will be more liberal in outlook as well as in financial matters.

When the line is straight and inclined upwards (Plate 45 MM), it reduces the space between the lines of the head and the heart and as such the subject becomes miserly. If the quadrangle between the two lines of the head and heart becomes very narrow, it will cause asthma.

When the line of head is sloping and slightly curved downwards, the subject has a good imagination (Plate 15 MM). People with a good imagination are successful in all lines where imagination is required, such as in artistic pursuits, while people with a straight line are successful in the exact sciences.

When the line slopes excessively towards the mount of the Moon it shows a surfeit of imagination. The subject lives more in the realm of thought than in the world of action. An excess of imagination also leads to morbidity. In a philosophic or a psychic hand it may further enhance the philosophical bent or the psychic power. A slight slope would increase the faculty of invention in a spatulate hand, but an excess of it would spoil the practical wisdom and worldly shrewdness in a square or spatulate hand. Imagination is an asset for a conic hand but an excess may lead to impracticability and melancholia.

A sloping line of head reaching the mount of Luna and ending in a star (Plate 21 MM) shows death by drowning. But if it goes right upto the bracelet and ends there in a cross or a star, it shows good luck.

When the sloping line, after travelling a little, runs down in a curve almost parallel to the life line, it is evil. It shows the tendency towards self-annihilation on the part of the subject. If the line is found in such condition in both the hands it is an indication that the subject will commit suicide.

SISTER LINE

A sister line to the line of mind shows inheritance (Plate 22 MM). A double line of head also indicates the same thing. It shows a fine intelligence as well. Generally people have only one line of head. A double line is rarely found, and it is so called when both the lines are equally prominent, making it difficult to distinguish between the main line and the sister line. But when there is a long line and another short line running parallel to it, the latter is called a sister line.

FORKED AT THE BEGINNING

If the line of head is forked at the beginning one prong going towards the mount of Jupiter it is good. But if of the two prongs one is straight and the other proceeds downwards and merges in the line of life, it should be judged as if the line of head is joined to the line of life.

If both the lines of mind and heart have forks, one fork of each of these going upwards, it shows good fortune (Plate 23 MM).

OFF-SHOOTS OF THE LINE

All off-shoots going up (i. e. in the direction of the fingers) (Plate 24 MM) are good, while all off-shoots going downwards (i.e. in the direction of the wrist) are bad.

If an off-shoot starts from the line of the mind and proceeds to the mount of Jupiter, it indicates success. The general indications of a star on the line has been earlier described as unfavourable, but this description does not hold good if the star is on the mount of Jupiter. An off-shoot from the line of the mind terminating on the mount of Jupiter and a star at the end of the off-shoot indicates good success. If there is no star at the termination of the off-shoot and the off-shoot reaches the base of the first finger, it shows high ambition. If the off-shoot while proceeding to the mount of Jupiter is cut by a bar, or if there is a cross on the mount of Jupiter at the point the off-shoot ends, it indicates failure. The age of success (in case of the off-shoot terminating in a star) and failure (in case of the off-shoot ending in a bar or cross) has to be read on the line of mind, where the off-shoot starts.

If the off-shoot reaches high up on the mount of Jupiter and there is a cross on the first bracelet, it shows an influx of wealth.

If the off-shoot reaches the mount of Jupiter and then turns to the mount of Saturn, it shows that

pride (mount of Jupiter) has turned into a false ego (mount of Saturn) or religiousness (Jupiter) into fanaticism (Saturn).

Several off-shoots from the line of head reaching the mount of Jupiter show that the native's ambitions will be fulfilled and that he will be successful.

Any branches or off-shoots reaching the mount of Saturn confer saturnine qualities or morbidity on the subject or if the general indications of the hand are good, the subject will be mentally pre-occupied with saturnine inclinations, such as philosophy, occultism, etc. For the people who do not follow any mental occupations, following certain fields like agriculture, mines, minerals, oils etc., will prove successful.

The off-shoots from the line of the mind proceeding towards the mount of the Sun show:

(*i*) if the line of fate is good and strong: wealth;

(*ii*) in a conical hand: success in art.

The off-shoots from the line of head proceeding towards the mount of Mercury (Plate 25 MM and OO) indicate:

(*i*) inventive faculty and success therein;

(*ii*) with a good fate line: money through trade and commerce.

Off-shoots starting from the line of the head and going downwards (towards the wrists) are evil. They indicate a depletion of mental power.

A line starting from the point where the line of fate crosses the line of head and proceeding towards the mount of Jupiter, and a star at the termination denotes an excessive pride.

Generally an off-shoot starting from the line of mind and moving upwards—towards the palm indicates—success due to mental efforts (Plate 46 MM).

DEFECTIVE LINE

We have described the normal position of the head line. We have also described that a good line goes across the palm (but not on the upper mount of Mars). A straight line slightly tilted to the lower side or a slightly curved line towards the mount of Moon is also a good line. Now we are describing the characteristics of the line when it is deemed defective.

(*i*) It must be remembered that a straight line of a pinkish colour, uniformly deep throughout its course, is considered good, but if the line does not show the above characteristics and is wavy, uneven and discoloured, it shows that the physical characteristics of the brain are not healthy and the temperament is nervous and bilious; the mind will lack in strength and vigour. The native will also not be liberal with his money.

(*ii*) If it is chained or formed of small islands, there may be no steadfastness in mental application, or the subject may suffer from headaches.

(*iii*) If the line is (*a*) not pinkish but pale, (*b*) if instead of being a fine deep line, it is broad and chained (Plate 26 MM), (*c*) if the mount of the Sun is under-developed and (*d*) if the hand is hard, the native's mental powers will be at a low ebb both in grasping and in executing intellectual projects.

(*iv*) If the line is long but not well-marked, rather

faint, and the mount of Mercury well-developed, it indicates treachery. It is emphasised that a combination of a good line of head and a well-developed mount of Mercury is an asset; but when the line is faint, it debases the intellect by putting it to wrong purposes.

(*v*) When the line of head is deep and red, it shows nervous strain and a tendency to blood pressure.

(*vi*) If the line is very thin or short (Plate 43 MM) and the line of liver is not good, it means a bad liver causing headaches or indigestion.

(*vii*) If the line is wavy (Plate 29 MM) and travels upto the line of the heart, under the mounts of the Sun or Mercury, and there are unfavourable marks on the mount of Moon also, it indicates an unsound mind or madness.

(*viii*) If the line is formed of small islands and the nails are curved, i.e. having a convex appearance and not firm in the flesh: pthisis.

(*ix*) If the line is poor, that is small and indistinct, and (*a*) the line of heart is absent and the line of health is badly broken at several places or is wavy, it indicates that the subject is wanting in powers of the brain and also in affection, i.e. there is no warmth in his affections, (*b*) if the thumb is very small and the hand is very soft or flabby, the subject is a congenital idiot.

A short line of the mind and a depressed mount of Mercury mean a lack of intelligence.

A short line of the mind starting from under the mount of Saturn indicates eye trouble.

A short line of the head, terminating before it reaches the line of fortune with a cross at the end of it indicates an early death.

A knotty line of the head, i.e. the line having knots, shows that the native will be cruel hearted, and if the line proceeds towards the upper mount of Mars and if the first phalange of the thumb is heavy, the native may even murder his adversary.

MARKS ON THE LINE

Square: A square on the line of the mind has a protective influence. It saves the subject from the evil effects of a break or a cross on the line, if the break or the cross is enclosed by the square (Plate 30 MM). If there is a square and there is no ill mark enclosed by it, i.e. the portion of the line enclosed by the square is good and without any evil mark, even then it will act as a protective force, during that period of life. If the subject meets an accident or misfortune at that period of life (the age being reckoned on the line of the mind) he will get away without being hurt in any manner.

Island: An island on the line of mind is one of the major defects (Plate 31 MM). This becomes particularly evil if the space covered by the island is dark and depressed. The native may be seriously hurt in the head or the normal functioning of the brain may be impaired during the age (to be reckoned on the line of the mind) covered by the island. Look at the condition of the line after the

island. If the line is in a good state the native will recover completely and regain his mental powers. But if the condition of the line after the island is not so good, the native will continue to have some disability even when he crosses the age covered by the island. An island also shows chronic neuralgia. If along with the island on the line of head the health line, at the point of its crossing the line of the head, is red, then it indicates an improper functioning of the brain due to a bad liver. If the island on the line of mind is under the mount of Saturn, it gives deafness.

Several islands on the line may show brain trouble due to hard intellectual work or may be a sign of repeated mental trouble. A large island at the end indicates intestinal trouble. It is said that Mars governs heat. It is the heat inside the stomach called *Jatharagni* (the fire inside the stomach) in Hindu texts which helps the digestion of food, and any evil mark on the upper mount of Mars impairs the digestive powers. The liver governs the secretion of the bile. So a combination of evil traits on the lines of liver and mind impair the mental powers due to the imperfect functioning of the liver, while a combination of bad marks on the line of head and the upper mount of mars impairs the intestines.

When the line of mind goes to the mount of Luna and an island is formed on the line there, then also it shows an impaired functioning of the intestines or kidneys. The kidneys and the intestines are more or less in the same region in the human body.

Small bars on the line of head (Plate 27 MM) show worries or headaches. The same is the indication when there are capillary lines emanating from the line and proceeding downwards. If the line of head is sloping and it moves down to the mount of Moon and the bars cutting the line of head are deep and many, then it is an indication of insanity.

(*i*) *Cross-bars* (small and fine lines) : Cutting the line of mind are an indication of headaches or worries.

(*ii*) *Break* : A break is a defect and may indicate an injury to the head. Many small breaks indicate headaches. If there is a repair line or if the break is enclosed by a square (Plate 30 MM) or if the two parts of the broken line overlap each other, the seriousness of the defect due to the break will be mitigated. If there is no repair line or other protection and if the line is broken into small pieces, if there are short nails and a cross in the triangle (between the lines of head, life and liver), the native will be subject to attacks of epilepsy.

(*iii*) If the break occurs under the mount of Saturn and the head line is sloping towards the mount of Luna and runs almost parallel there with the line of life then the indication is of insanity. To determine the intensity of brain trouble, examine the other hand also.

(*iv*) A break under the mount of Saturn with no protection (sister line, repair line, square or the two parts overlapping) in both the hands and the line of life terminating at the corresponding age show

death in an ignoble manner. A cross in the triangle, i.e. between the lines of life and mind, indicates death by hanging.

(*v*) Defects on the line of the mind under the mount of Saturn show an injury to the leg. In Hindu mythology, there is a story that Saturn, when a boy, was scolded by his stepmother. Enraged by this, he lifted his leg and wanted to hit his stepmother, upon which she cursed him and made him lame. Astrologically, or from the point of view of palmistry Saturn is connected with lameness.

(*vi*) A defect such as a break on the line under the mount of Sun signifies a loss of vision (Plate 32 MM). The native may also suffer from sunstroke or hydrophobia.

(*vii*) In a female hand if the line of head is broken where it meets the line of fate and a line starting from the line of heart goes down and crosses the line of fate, it denotes widowhood or death of a beloved.

If there is a perfect triangle formed by the lines of life, mind and liver and there is a cross on the line of the head before it meets the line of the liver, it shows an injury to the head or some accident. If, in the above case, the line of the head is wavy and has a break and there is a cross on the point of the break, the accident may be fatal.

Star: A star on the line of head shows an injury to the head. If the star is found on the same place (on the line of head) in both the hands, it indicates death.

If in a female's hand there is a star on the junction of the lines of head and liver it shows health troubles

during pregnancy; it also indicates that she may be barren.

A small circle on the line of head, particularly under the mount of Sun and a cross on the line of liver, will mean a loss of vision.

A small triangle on the line of the head is indicative of success, whether it be in the Jupiterian, Saturnine, Solar or Mercurial spheres should be judged according to the position occupied by the triangle on one or the other mount—but it should be on the line of head.

SPOTS ON THE LINE

A deep dot (having no colour) on the line shows mental and nervous trouble, but if the dot is white it improves the mental faculty. The native may make some invention if the hand and fingers are spatulate.

Contrary to the general principles, if there are small bars on the line of heart and white spots on the line of head, it shows success in literature. If there are white spots on the line of the mind—under tne mount of Saturn, then the subject will be successful in his intellectual pursuits. But if the white spots on the line of head are under the mount of Mercury, the success will be in the field of practical sciences.

While the white spots have been described as good, dark or blue spots are evil. If the lines of life and head are coloured and narrow and there are dark blue or black spots on the line of the mind, enteric fever or some such illness is indicated. But

if the black spots on the line of head are found, and if the line of life is forked at the commencement, the indications point to a disease of the mind.

A blue spot on the line of head before it touches the line of liver, a thick upper phalange of the thumb and an over-developed mount of Mars show a murderous attitude. The upper over-developed mount of Mars shows an excess of anger and courage. The thick and clubbed first phalange of the thumb shows strong will power and brutality. When they combine with a bluish spot on the line of head, they indicate that the native has no control over his brutish passions, particularly if the line of head, while ascending the mount of Mars goes well up to the percussion, a revengeful nature and vindictiveness is indicated.

If the line of the head is not straight but zig-zag and the line of the liver is also wavy and there is a bluish spot on the line of liver, it shows illness such as malaria, indigestion, liver trouble, nervous ailments.

If a line of influence commencing from a star on the mount of Venus comes to the line of head and there is a black spot on the line of head where the line of influence ends, it indicates a great mental shock due to a bereavement.

If a line of influence begins from the lower part of the mount of Venus or from the life line and proceeds towards the mount or the line, and if there are bad marks both at the commencement and the termination of the influence line and if black spots are also found on the line of the mind then

it indicates that the subject will suffer from attacks of delirium.

If there are black spots on the line of head and if the mount of

(*i*) Sun is excessively developed: Loss of vision
(*ii*) Mercury is over-developed: Nervous trouble
(*iii*) Saturn is over-developed: Teeth trouble
(*iv*) Venus is over-developed: Deafness

We could go on elaborating the bad effects produced by dark bluish or blackish spots on the line of head but we prefer to conclude with the final remark that, excepting white spots, all coloured spots on the line of head are evil.

TERMINATION

When the line commences and proceeds normally but terminates half way (Plate 33 MM) under the mount of Saturn, it means premature termination of brain power or an early death. Death may be due to some disease connected with the brain. If the mounts of Sun, Jupiter and Mercury are undeveloped, it indicates stupidity; and if the mount of Mars is also under-developed, then it shows a want of mental courage.

If the line continues its normal course till below the mount of Saturn and then turns at a right angle (or an almost right angle) and goes to the mount of

Saturn (Plate 34 MM), it means an injury to the head or the brain if on turning towards the mount of Saturn it does not cross the heart line (Plate 35 MM), the injury is not so serious as when it crosses the heart line and goes deep into the mount of Saturn.

If the line stops just before touching the line of fortune it indicates a miserable life. If, in addition, there is a cross at the end of such a line of mind, it indicates a premature death.

If, after proceeding in its usual course, it turns upwards and turns into a hook on the upper mount of Mars, it shows vanity and a heightened ego.

If the line proceeds normally about three quarters of its length and then turns to the mount of the Sun and ends there, it shows a strong love for and an inclination to the fine arts. This line, if it cuts the line of the heart, on its way to the mount of Sun, spoils the heart line (the general principle is that the cutting of a line is not good). If the line proceeds towards the mount of the Sun but stops short of crossing the line of heart then the subject will be successful in the field of arts. If the general indications such as a square or a spatulate hand, or a square palm (fingers not pointed), show that the subject is not inclined to the arts or has no capacity to win laurels in that field, the turning of the line of head towards the mount of the Sun and its termination before crossing the line of the heart indicate acquisition of wealth with comparatively less efforts or the native may gain money by dealing in works of art.

If, instead of proceeding towards the mount of the

Sun, the line turns towards the junction of the mounts of the Sun and Mercury but does not cross the line of heart (Plate 36 MM), it means success in art through scientific methods.

If the line turns towards the mount of Mercury and touches the line of heart, it indicates mental weakness or brain trouble. But if it does not touch the line of the heart, the native will be gifted with the art of mimicry, in speech, dress, acting, writing, authorship, etc. If it goes up to the mount of Mercury and terminates there, it bestows the mercurial qualities of tact, diplomacy, good expression and a bargaining power on the subject. A bad hand may show duplicity and a cunning nature.

LINE OF HEAD ENDING IN A FORK

The line of head at times ends in a fork (Plate 12 MM). In some hands the two prongs are not equally strong, while in others both the prongs are of equal length and equal strength. It is generally a good sign for the line of the head to end in a fork. If the fork is a small one, it adds to the power of a healthy imagination.

If, however the palm is thick and soft, the fork indicates indolence and love for gross pleasure, the subject succumbing easily to temptations. If, in addition, will power is lacking (as in persons having a short thumb) and other indications point to a voluptuous nature, the fork at the termination of head line may indicate imagination which may be put to wrong use such as deceiving others. If one of the prongs is straight and the other is too long

and goes well down on the mount of the Moon, the subject will be highly imaginative and will therefore be more ingenuous. It is reiterated that any connection between the line of head and the mount of the Moon gives more than normal imagination and that a long prong, inclining towards the mount of the Moon, may also be helpful in making good money.

The straight prong contributes to making money by honourable means. A small prong on the mount of the Moon may make one a good diplomat if the finger and the mount of Mercury are strong.

If at the termination, the head line splits into two forks, one prong proceeding towards the mount of the Moon and the other towards the mount of Mercury, it shows psychic powers (due to the prong on the mount of Moon) and the ability for clever management of business (due to the other prong going on the mount of Mercury). A person with a hand like that will be unscrupulous in the matter of earning money. But if it so happens that one prong does not reach the mount of the Moon and that the other does not go to the mount of Mercury but just stops after touching the line of heart, the subject's sphere of imagination will be confined to those he loves and he will make any sacrifices for them.

If the line of the head ends in a trident (Plate 38 MM) — one prong being normal and straight, the other reaching to the mount of the Moon and the third one stretching up to the mount of Mercury —then the native will be endowed with intelligence, imagination and business ability and he will be able

to use his artistic talent in a commercial way.

When the line of head goes to the mount of the Moon and splits into a fork, both the prongs remaining on the mount of the Moon, it shows an excess of imagination. If other indications are good, the subject may be a great artist, a poet or an author, but in a weak hand it shows only an imbalance in the power of the imagination.

For age on the line of head please see Plate 37.

Nine

THE LINE OF HEART
GENERAL CHARACTERISTICS

A good, long and deep line of heart is good. Unlike the mind or the head line, which is considered good if deep and narrow, the line of heart should not be narrow. A long and clear line shows lasting affection. It should be of a pinkish colour. If its colour is white, yellow or very red, it indicates that the functioning of the heart is not healthy. A white line shows that the heart does not pump in a sufficient amount of blood. A yellow line indicates a sluggish liver. A very red line may show danger of thrombosis, also violence in love due to too much heat in the passion. With these preliminary observations, we shall deal with the various characteristics connected with the various places from which the line of heart commences.

COMMENCEMENT

The line of heart runs under the mounts of Jupiter, Saturn, Sun and Mercury. Its commencing points differ:

(*i*) from the base of the first finger (Plate 11 HH);

(*ii*) from the mount of Jupiter (Plate 15 HH and Plate 35 MM);
(*iii*) from the base of the mount of Jupiter (Plate 44 HH);
(*iv*) from the base of the second finger;
(*v*) from the mount of Saturn and
(*vi*) from the base of the mount of Saturn (Plate 16 HH).

The commencing point is important, for the mount of Jupiter is interpreted as idealism in love while the mount of Saturn is connected with sensuousness. It must be remembered that the greater the area it covers on the mount of Jupiter or that of Saturn, the more the qualities of the mount will it absorb. Thus, when it starts at the base of the first finger, the love will be refined, idealistic and its warmth will be maximum. When it starts at the mount of Jupiter all these qualities will be there but not in such an abundant measure as in the former case. And when it stems from under the mount of Jupiter but does not touch the mount, the qualities of love and idealism will be there; because the commencing point, though it is not on the mount of Jupiter, lies as if "under the shadow of Jupiter."

This analogy should be extended to the commencement of the line on the mount of Saturn.

The more the area the line of heart covers on the mount of Saturn, the more sensuous will the subject be. The same will be the attitude if the line originates from under the mount of Saturn, for here, the commencing point will be as if "under the shadow of the mount of Saturn." If the line starts between the mounts of Jupiter and Saturn, it will be an inter-

mixture of ideal love and sensuousness and will give neither much idealistic happiness nor much unhappiness.

We are giving below certain other characteristics which are connected with the commencing point.

(*i*) Whenever a principal line goes on to the third phalange of the finger, it is considered a disqualification; and if the line commences on the third phalange on the Jupiter finger, it shows impediments in the way of success due to emotions and sentiments standing between the person and his goal.

(*ii*) When the heart line commences on third phalange of the Saturn finger, it also shows failure due to morbidity arising out of the failure of some deep attachment or separation from a loved one.

A short line of heart starting from under the mount of Saturn (Plate 16 HH): longevity is curtailed. Also the native is not ardent in love; there is sensuousness. There will be a particularly early death, if there is a cross on the line of mind.

If the line starts at the roots between the first and second finger (Plate 17 HH), the feeling of love and passion will be there (Jupiter finger: love; Saturn finger: passion;) but it will remain repressed and the life will be hard and full of struggle.

The usual places from where the line of heart commences have been described above. Now, we give interpretations for the other commencing points of the line of heart.

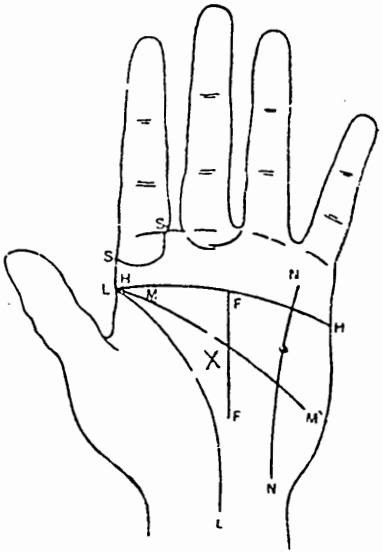


Plate 39

(*a*) (*i*) If it is joined to the lines of life and head at the commencement (Plate 39, LL, MM and HH) it indicates sudden death due to thrombosis of the head or heart, paralysis, heart failure or accident—particularly so, if there is a cross on the line of head.

(*ii*) If one long prong from the line of heart goes to the mount of Jupiter and is cut there by a small bar, it indicates a passionate attachment for someone and sorrow resulting from a failure to attain the object (Plate 18 HH).

(*iii*) If the line of heart has a fork at the com-

mencement and the line of head ends in a fork, one prong continuing the natural course of line of mind while the other is long and sloping and goes to the mount of the Moon, it indicates a love which remains strong and deep (Plate 40 LL, MM and HH).

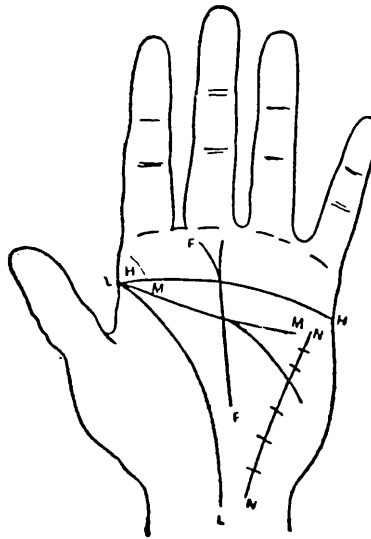


Plate 40

(*b*) (*i*) If the line of heart is attached to the line of head under the mount of Saturn, it signifies calamity due to blindness in love. If it is so in both the hands; it means sudden death.

(*ii*) If under the above condition the line of heart is cut by a bar, it shows grief. The beloved may forsake the subject or prove unworthy of the love given (Plate 41 HH).

If the line has two forks at the commencement, both forks being on the mount of Jupiter (Plate 19 HH), it adds to idealism in love; if there are three

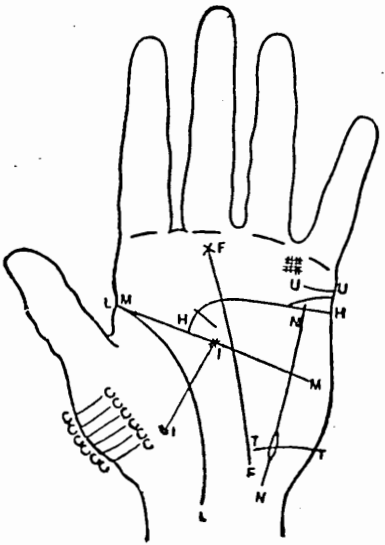


Plate 41

prongs instead of two, all on the mount of Jupiter, it is still better. If the line of heart makes a kind of Solomon's ring (Plate 26 HH) and then proceeds straight towards the percussion under the mount of Mercury, it means jealousy; and also love for occultism.

If the line starts with two prongs, one going upwards to the mount of Jupiter and the other downwards reaching the line of head but not

touching it, it shows happiness from the loved one (Plate 30 HH). If there is in addition a cross on the mount of Venus, it is still better.

If one prong of the line of heart goes to the mount of Jupiter and the other to the mount of Saturn (Plate 12 HH) or to the junction of the mounts of Saturn and Jupiter, and a fork from the line of head goes down to the lower mount of Mars, it shows separation from the loved one (Plate 42 MM).

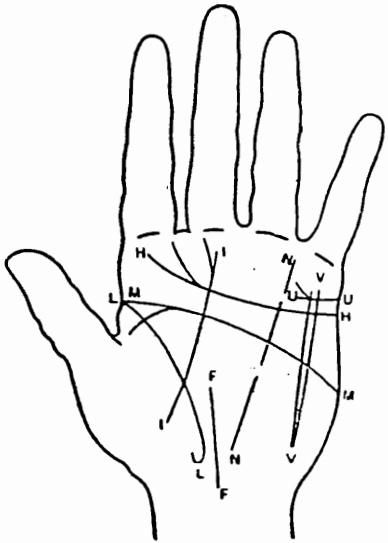


Plate 42

If, of the two prongs, one goes to the mount of Jupiter and the other towards the line of head, it means disillusionment in the matter of the heart.

If, of the two prongs, one goes to the mount

of Jupiter and the other to a position between the roots of the first and second fingers, it signifies domesticity and love.

DEFLECTIONS

The line slightly curved or straight at the commencement in its main course, is either

(*i*) straight and goes to the percussion (Plate 43 HH) or

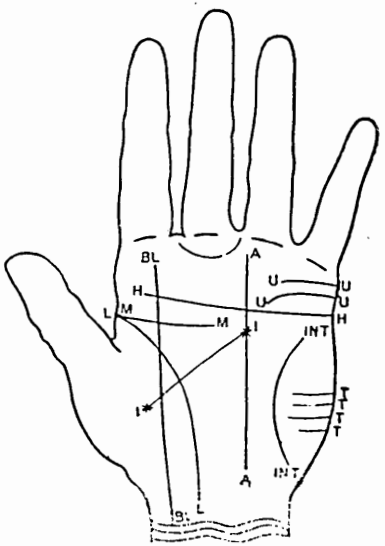


Plate 43

(*ii*) deflects. When it deflects, it goes either higher up towards any of the mounts ol lower down towards the line of head (Plate 45 HH).

When it follows a straight course, it is in a natural position; when it is running straight up higher on the hand and nearer to the mounts, it partakes more of the qualities of the mounts and the subject is more sentimental; but when the line is lower down than its usual place and as such nearer to the line of mind (Plate 33 HH), the sentimental side is not so developed. The line of heart being nearer to the line of head, the mind controls the heart (Plate

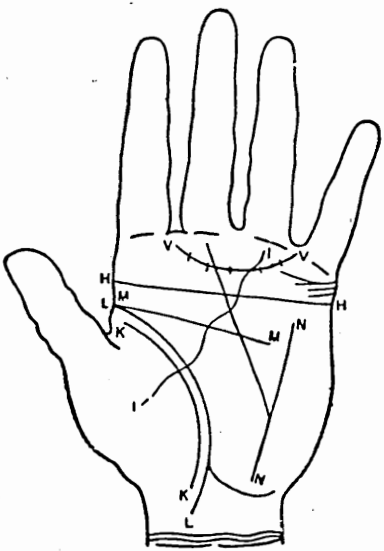


Plate 44

43 HH). But if the line of heart is in its normal position and the line of mind is higher up nearer to the line of heart, it is the heart that controls the

mind. In both the cases the lines of heart and mind are nearer to each other, i.e. having less distance than the normal and the decisive point is which of the two lines is following the usual course and which one is not in its usual place.

When the line of mind is traversing its usual path

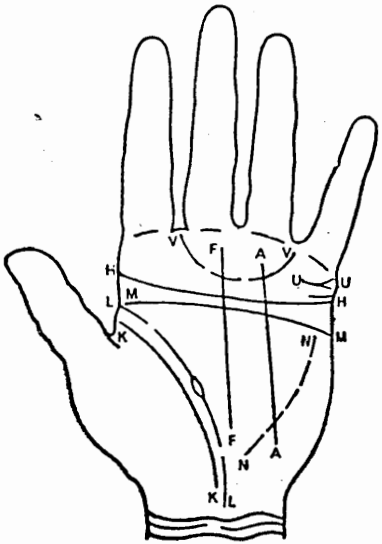


Plate 45

and the heart line becomes wavy—at some points coming too near the line of mind and at some places going far from it—the interpretation should be that at points (age to be reckoned on the heart line) the heart line draws nearer to the line of mind,

the mind would rule the heart. Suppose at this age some indication of a love affair is found, then due to a judgment that such an alliance or marriage will not be propitious the native may not enter into an alliance or may break the engagement.

This is the example of deflection of the line of heart to the lower side (Plate 45 HH). Now we shall give an example of the line deflecting into the higher side, that is towards the mounts. If the line of heart deflects towards any mount, it should be read as an attraction to or an attachment with a person represented by the mount. For example, if the line of heart is deflected to the mount of Saturn, the attraction will be to a saturnine person. In this way from the line of heart you can infer at what age and to which type of person the subject (whose hand you are examining) will be attracted.

If the line of heart curves down and after cutting the line of mind goes down to the triangle (space between the lines of mind and life) it means serious damage to the mental faculties, high fever accompanied by delirium or death.

OFF-SHOOTS

The off-shoots of the line of heart are generally not so long as those of the line of life. One kind of off-shoot, in the form in which it is found in many hands, is at the commencement. These we have discussed, under the heading of "forked at the commencement." Now we shall examine the small thin lines which arise from the line of life. Some palmists have called them splits. Some others call

them branches. We do not feel that either of the nomenclatures is suitable, so we shall call them off-shoots.

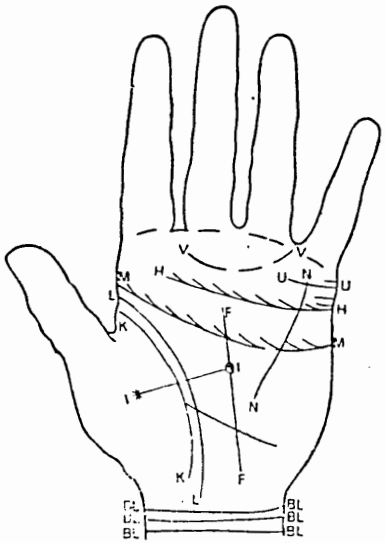


Plate 46

These off-shoots either proceed upwards (Plate 46 HH) towards the mounts or downwards (Plate 47 HH) towards the line of the head. As they are very thin and short lines, it is better to examine them under a magnifying glass.

When they proceed upwards the sign is good, indicating that the subject will have affinity for the person or work described by the mount towards which the off-shoots proceed. Each of the four

mounts—Jupiter, Saturn, Sun and Mercury—describe the different types of person, which we are describing below; for there have been references earlier to the type of person—what each type represents—and there will be similar references in future discussions.

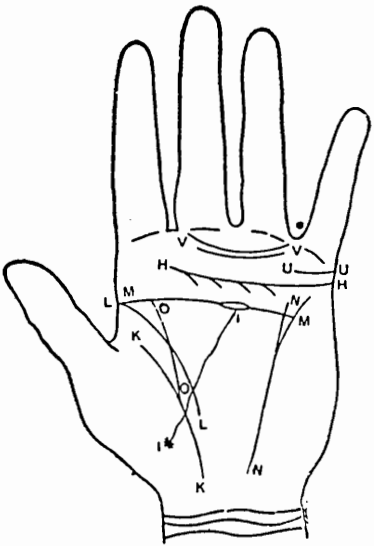


Plate 47

A person is called a particular type when his particular mount and finger are well-developed. The mounts of Mars, the Moon and Venus have no fingers pertaining to them. The seven types of persons according to the development of the particular mount are as follows:

Jupiter: proud, ambitious, rich, religious, robust, fond of eating and drinking.

Saturn: lean and thin, dark, tall, thoughtful, careful; if the first phalange is long, the subject will be a scholar in philosophical and occult sciences, having at the same time proficiency in exact sciences such as mathematics. If the second phalange of the Saturn finger is proportionately longer, then he is expected to have love for the country life, agriculture, etc. If the third phalange is comparatively long and strong, then the subject is a miserly type.

Apollo: lover of art if the sun finger is very long; the subject is fond of speculation and gambling; if the first phalange is comparatively long, his appreciation of art will be more ideal; if the second phalange is strong, he will like to earn money by art and if the third phalange is comparatively long, he will be fond of ostentation in dress, entertainment, etc. There will generally be warmth of heart in Apollonians.

Mercury: fond of learning and speaking, versatile in knowledge, a linguist and a good interpreter provided the first phalange of the Mercury finger is strong; if the second phalange is comparatively strong, the native will excel in the field of science; and if the third phalange is strong then he will excel in the field of trade and commerce.

Mars: headstrong, courageous, a hard worker, a victor in battles; the possession of a well-built body and full of energy.

Moon: soft body, much protoplasm, the native is indolent, lazy, a man of imagination but of little action; he is fond of living near water.

Venus: not tall and with a plump, soft body, fair complexion, aesthetic, has a narrow forehead, his hips are over-developed and he is easily excited by sex.

These guidelines have been provided to determine the various types of persons. The off-shoot commencing from the line of heart may not actually travel to the four mounts, but if they travel even in the direction of any of the four mounts, the type of person one would be attracted to will be determined.

So far we have discussed the off-shoots proceeding toward the base of fingers. They are good. But the off-shoots originating from the line of heart and proceeding downwards towards the line of mind are evil and show worries about matters connected with affections.

A line starting at the line of heart and cutting the line of fate or reaching it and if there is a break in the line of fate at that stage: widowhood; the reason why we say 'widowhood' and not 'losing the wife', is because the break in the line of fate will show loss of fortune and generally the husband is the bread winner. Such an indication in a male hand will show deep sorrow and consequent loss of income. In this case the age has to be reckoned on the line of fate.

CONNECTING LINES

Now we are giving some indications of short lines which are not off-shoots of the line of heart but

which influence the subject in the matter of affections.

(*a*) If an off-shoot of the line of fate:

(i) proceeds towards the line of heart and touches it: marriage or consummation of love affair;

(ii) proceeds in the direction of the line of heart but does not touch it: no marriage, no consummation of love affair;

(iii) cuts the heart line: unfortunate love affair bringing disaster in its train.

(*b*) Several lines, starting from the line of heart, proceeding towards the line of head but not touching it. If these lines are:

(i) under the mount of Saturn: much influence by members of the opposite sex;

(ii) under the mount of Sun: versatility of the mind.

(*c*) Several lines, starting from the line of life and touching the line of heart: sorrows and disappointment in the field of love and consequent ill health.

(*d*) A line starting from the line of mind and touching the line of heart: deep attachment.

MARKS ON THE LINE

If the line of heart is broad and shallow, it shows

weak functioning of the heart. If it is chained, it also shows the same defect. If the line is good, deep-cut and clear during a certain stage and the rest of it is not good, the condition of the heart and its functioning will be good corresponding to the age (to be reckoned on the line of heart) it is without a blemish, and an impaired action of the heart will be during the age it is broad and shallow or chained. The same principles should be applied to any marks which are observed on the line.

All defects on the heart line are bad, but those on the heart line, particularly under the mount of Sun, are more evil.

(*i*) Cross-bars cutting the line (Plate 24 HH) show disappointments or worries about the people one loves. Many cross-bars (short, fine lines cutting the line of heart) show that the native will be constantly worried or will have many disappointments in love. It may also denote palpitation of the heart, indicating at the same time that the valves of the heart are not functioning properly.

If one of the prongs of a cross on the mount of Mercury cuts the heart line, it shows failure in business.

(*ii*) An island on the heart line (Plate 25 HH) is a serious defect. It may show suffering due to entanglement in a love affair or heart disease. Very many small islands (Plate 26 HH) on the heart line (Plate 21 HH) show an unhealthy heart or a very flirtatious tendency. It should be remembered that the heart line indicates the physical, anatomical and the medical aspects as well as the emotional and the psychological sides. And you will have to

examine the effect not only of the islands but of other marks, and their characteristics which leave their marked influence on the physical or emotional plane. The age is also a determining factor. In adolescence or in youth, the chances are that the native will be involved in love affairs, while in old age the probabilities are that the defects will have more to do with the medical side (physical infirmity).

(*iii*) Dots on the line (Plate 27 HH) also indicate heart trouble; the trouble may be on an emotional plane. But if there are several dots, deep and big, particularly on the line under the mount of the Sun, it indicates heart trouble. White dots show success in love but coloured dots are evil. Deep red dots show danger of apoplexy.

(*iv*) Sometimes there is a break in the heart line (Plate 29 HH). This is a very serious defect, particularly if found on both the hands at the same stage. It may indicate death. But if the two broken parts overlap or a repair line covers the broken space (Plate 32 HH) or the broken space is within a square, the subject will recover. Look at the condition of the line after the break. If the line at the subsequent stage is strong and healthy (Plate 29 HH), chances of recovery are greater. You must also look at the direction of the line after its break. If it proceeds to any of the mounts—Jupiter, Saturn, Sun or Mercury—it may indicate the disease pertaining to the Mount.

If a broken line goes to any of the mounts and becomes deeper and reddish, it is more indi-

cative of impending health trouble. But if, instead of the broken line proceeding towards any of the mounts, an off-shoot before the break moves in that direction, it may show attraction to the type of person (represented by the mount).

If many short breaks are observed on the line, it shows improper functioning of the heart or disappointment in many love affairs (Plate 28 HH). If the end of the broken line turns downwards and cuts the head line, it indicates a great mental shock due to failure in a love affair or thrombosis of the brain due to failure of the heart. If there is a star on the line of head, where the broken line of heart cuts it, it is worse.

Look at the condition of the heart line after the break (Plate 28 HH). If it is in a good state beyond the breaking-point, the chances of recovery are greater; but if there is a cross or cross-bar or a dot or some such ill omen (Plate 38 HH) at the point of the break, it indicates that the subject will not recover.

(v) A star on the line of heart (Plate 34 HH) is also not a good sign. If the star is a small one, the native may survive after heart disease at the age indicated by this mark (age to be reckoned on the line of heart). But if the star is big, it indicates death.

(vi) If the heart line splits into two towards the end, and one long prong goes to the mount of the Moon and ends there in a star, then the indication is inherited madness due to sex.

(vii) The mark of a small circle (Plate 33 HH) or

any bad mark on the line of heart under the Mount of the Sun means loss of vision.

(*viii*) The mark of a square on the line of heart shows preservation.

(*ix*) Any bad mark on the line of heart, at the point it is cut by the line of fate shows financial troubles arising out of love affairs.

DOUBLE LINE OF HEART

A double line of heart (Plate 31 HH) shows intensity in love affairs. It shows good effects when it is long, even and well-marked without any evil sign marks. In the female hands it shows that the health will be good and there will be no trouble with regard to monthly periods, the ovaries or the womb.

TERMINATION OF THE HEART LINE

Generally the heart line ends in the percussion under the mount of Mercury (Plate 44 HH). The longer the line the better. But if it is high-set (nearer the mounts or over them) it makes one more sentimental. If it is low-set, (Plate 43 HH) the native is not so much swayed by emotions. If it crosses the hand from side to side (Plate 44 HH), then also the native is very sentimental and loving; but if it is too stiff and straight and the hand is also hard, then the native is not sentimental. If the line is long and there is also an over-developed mount of Moon, it shows love tinged with jealousy.

(*i*) When it is very near the line of the head (Plate 43 HH) it indicates that the native is not liberal-hearted; particularly so if the fingers are smooth. If the mount of Moon is also excessively developed, it shows duplicity and a cunning nature.

(*ii*) If the line is long but very deep and red, it indicates thrombosis of the heart or the brain.

(*iii*) If the line is very pale, short and wide it means heart disease due to a bad liver.

(*iv*) If the line is faint and poorly formed ending without off-shoots at the end, it indicates loss of reproductive power; sterility in a female hand; and similar effects in a male hand.

(*v*) If the line ends in the percussion, and if there is a strong line of mind with the upper mount of Mars being well-developed and the first phalange of the thumb being strong, the indication is that the subject is courageous and bold.

(*vi*) If the line goes up to the mount of Mercury, encircles it and ends at the root of the fourth finger, it shows an inclination to occult sciences; if it is accompanied by a good line of mind, it indicates success therein.

(*vii*) If the line is forked at the termination, one fork following the natural course of the line and the other fork going up to the mount of Mercury, then the indication is of a clandestine love affair followed by divorce.

(*viii*) If the line ends in a tassel (Plate 38 HH) then it means a gradual weakening of the power of the heart. It also shows a diffusion of emotions in various quarters.

(*ix*) If no fork is formed at the terminal point of the line and the mount of Venus (Plate 43 HH) is depleted and the hand is soft and flabby, then the sign is of childlessness.

For age on the line of heart please see Plate 37.

Ten

THE LINE OF FATE

The line of fate is the fourth important line. This is also called the line of wealth. Some palmists also call it the line of Saturn, because it proceeds in the direction of that mount; and in the hands where this line is complete, it generally ends on the mount of Saturn.

It goes without saying that no single line in the hand should be examined and assessed in isolation from the others. A man who makes a mark in life will generally have a combination of intelligence and industry. He will have certain ambitions, and it is only by working on the right lines and putting in effort will he be able to earn wealth. The guiding passions and practicability are essential. It is therefore noticed that even a long line of fate in a philosophic, psychic or conic hand does not bring in that amount of wealth which even a short line (Plate 42 FF) in the square hand does. Why is it so?

The subject with a square hand will be practical and worldly success will be his guiding passion, but a man having a conical hand will have his interest in the field of art. To the philosophic type the world is an illusion

and money an impediment in the path of spiritual progress. The psychic hand pursues the 'psyche' and not mammon.

Look therefore at the type of hand and read the line of fate accordingly. To earn wealth one must work and not indulge in day dreaming. According to palmistry, it is appropriate that the line of fate, if it is complete, should terminate at the mount of Saturn. When this line is strong and deep and goes on to the mount of Saturn, it indicates (unless the mount of Saturn has evil marks or the Saturn finger is defective) all the good qualities of Saturn such as deep thinking, far-sightedness, wisdom and sobriety. These traits in any person will be his assets, assisting him in making money. If the line is faint, indistinct or absent in the earlier part (the commencement of the line is taken from the wrist and the termination at the mount of Saturn) but deep and well-cut on the mount of Saturn it indicates success in old age.

ABSENCE

The absence of the fate line has been interpreted a school of palmists as absence of markedly good luck (Plate 12). But we hold a different view We have examined many hands in which t ere were other good traits viz., the shape of the l nd, well-balanced phalanges of the thumb, good fingers, well-developed mounts, the lines of head, heart and life all well-marked and without any serious flaws while

the line of fate was absent or very poorly marked. But the owner of such hands had earned wealth and also made a mark in his career. So whenever we examine an otherwise good hand with the line of fate being absent, we interpret it as the subject having risen by dint of his personal efforts. Such people are industrious and we would call them self-made men.

Another point which we shall discuss at length in a subsequent chapter is that the line of the Sun acts as a sister line to that of fate. If a fate line is absent, wholly or in part, and if the Sun line is present, at the stage where the line of fate is absent, it should be taken as repairing the absence of the fate line.

COMMENCEMENT

The line of fate commences from the base of the palm (Plate 15 FF) i.e. the space between the end of the life line and the mount of the Moon or higher up from the base of the palm (Plate 18 FF). It is sometimes found from the head line onwards or from the quadrangle or from the heart line onwards. In some hands it commences from the mount of Luna. Sometimes it is joined with the line of life at the commencement. In certain exceptional cases it commences from the mount of Venus, crosses the line of life and then proceeds towards the mount of Saturn (Plate 17 FF). But the course of the line is generally towards the mount of Saturn. In some hands it goes straight

up to a certain distance and then deflects, proceeding towards the mounts of Mercury, Sun or Jupiter and ending there instead of in Saturn.

(*i*) When the line of fate commences from the base of the palm between the termination of the life line and the mount of the Moon, and is good and straight while going up to the mount of Saturn, it indicates good fortune to the native, his fortune being built by his personal efforts.

(*ii*) If the line of fate does not start from the base of the palm and is found to commence from the centre of the palm (Plate 38 FF), (*a*) between the base of the palm and the head line (Plate 18 FF) or (*b*) is found from the head line onwards (Plate 21 FF) or (*c*) from the quadrangle or (*d*) from the heart line onwards, it denotes success late in life. While reckoning age on the line of fate the portion towards the base of the palm is taken as the early part of life, and the portion towards the mount of Saturn as the latter part of life. Absence of the fate line in the earlier portion shows great difficulties during that period of life. Fortune will begin smiling on the subject at that stage in life, from where the line commences.

(*iii*) When the fate line commences on the mount of the Moon, goes to the centre of the palm, and ends in the mount of Saturn, it indicates success in life for the subject who will be receiving the help, assistance or patronage of friends, relatives or other influential parties. Sometimes the help and assistance is not in terms of money but in the form of good advice or introduction and recommendation to other parties. In many hands we verified that the

help, assistance or patronage were from members of the opposite sex.

(*iv*) If the line is joined at its commencement with the line of life (terminal portion of the line of life) and the line is good and straight, it indicates success in life due to personal efforts, but with some assistance from family members.

(*v*) When the line of fate commences from the mount of Venus, cuts the line of life and proceeds to the mount of Saturn, it also indicates good fortune, but with the assistance of relatives. At times, the family members chalk out the subject's career.

These are the normal commencing points. Now we are giving interpretations of the cases when the commencing point is unusual and not covered by any of the categories stated above.

(*vi*) Starting from the first bracelet (Plate 19 FF), the readers are reminded that there are generally three bracelets at the place where the palm is joined to the forearm. That which is nearest to the palm is called the first bracelet, then lower down is the second bracelet and that nearest to the arm is called the third bracelet. When the fate line commences from the first bracelet, it indicates that the native will have to bear family responsibilities at an early or premature age. But if the line commences from the third bracelet, it means some bereavement or intense grief in the early part of life // If the fate line commences from any of the bracelets and reaches the third phalange of the Saturn (Plate 20 FF), it shows an unusual destiny, if the other indications in the hand are good, this unusual destiny

may indicate a good career, but if the other lines are not good it shows failure in the career.

(*vii*) Commencing with a fork (Plate 22 FF), adoption of the subject by a relation, specially when one fork reaches the mount of Venus. Sometimes it also represents the divorce taking place between the subject's mother and father, consequently a court case and each party claiming the child.

(*viii*) If the line of fate is broken at the point where the two prongs of the fork join it and one prong goes well up to the mount of Luna (Plate 23 FF), danger of drowning or of being a victim of intrigue: a conspiracy made by the subject's beloved.

(*ix*) The line commencing from a star at the base of the hand (Plate 24 FF): financial misfortune to parents at the early stage of the subject's life. If in addition there is a star on the mount of Venus —death in the family, or early death of one of the parents and consequent financial disaster.

THE CHARACTER OF THE LINE

The line should be deep and well cut to bestow full effects on the subject. If it is not so deep and well cut as the other major lines—the lines of life, head and heart—then it will not be very effective, i.e. the success gained will not be in that measure as a deep, clear-cut line should have. The question of colour is not material in the consideration of its quality, because the several colours of the lines of life, head and heart affect

the health but not so in the case of the line of fate. But ancient palmists have stated that if the line is of a deep red colour and goes straight to the third phalange of the finger of Saturn, it indicates an ignoble death.

To revert to a deep and clear-cut line: if this character continues from the commencement to its termination at the mount of Saturn, the subject enjoys good fortune throughout his life (Plate 25 FF). But if at places it is faint and indistinct or shallow, it indicates difficulties through that period of life (age to be reckoned on the line of fate). For example if the line is deep and clear-cut in its initial stages (Plate 26 FF), the subject will enjoy good luck during the early period of life. If it is so during the middle portion, the subject will be well off during the middle part of the life, and if the line is deep and clear-cut only on the mount of Saturn there will be success and affluence during old age.

DEFECTS ON THE LINE

Now we are dealing with the defects on the line. Here also if the defect is on some part of the line, there will be difficulties or recession in good luck at the age where the defect is found. The defects in the early portion of the line indicate difficulties in early age. This will be due to the reasons of health, if there are defects during the corresponding portion of the line of life also. But if the line of head is defective during that portion such as having an

island it shows an undeveloped mind, want of good education or brain trouble. But if the heart line is defective during its early portion, there may be a weak heart or if the mount of Venus is also over-developed, the subject will be too sensuous and amorous to devote himself to the constructive side of life and lay the foundations of a stable career. At times a defect on the early portion of the line of life may also indicate indigent circumstances of the parents or death of one of the parents due to which the subject may not shine. If the portion of the line after the defect is good, the native will ultimately overcome his difficulties. But if it is not so good, the handicap created in the early part of life will be a source of continued impediment—though not so serious.

(*i*) If the line is defective in the early part, and if a line of influence commencing from the mount of Venus ends in a star on the line of fate, it indicates unfavourable circumstances due to the death of one of the parents. If, in addition, a line runs from the star and ends in an island on the line of head, it shows that the native received such a terrible shock due to the bereavement that he was not able to make any progress in the early part of life.

(*ii*) An island on the line of fate (Plate 27 FF) indicates a difficult financial period. Care should be taken to distinguish an island from an off-shoot of the line of fate. When the line of fate splits into two and again the two ends meet forming a line proceeding further in the course, it is an island which is an evil feature; but if the line splits

into two and one line continues, and the other line does not join the main line but runs as an independent line, no space being completely enclosed by the split lines, then it is not an island but a mere off-shoot and is considered good; it adds fillip to fortune if the main line appears to be as good after the off-shoot as before it.

In many female hands, an island on the line of fate is also read as a guilty love affair, impeding progress. For confirmation, see if there is an influence line coming from the mount of Venus and ending in this island on the fate line or if there is an island on the heart line at the corresponding age.

(*iii*) Cross-bars (i.e. small horizontal lines) cutting the line of fate indicate obstructions in the career of earning. Each horizontal line cutting the line of fate is an obstruction. From the depth of these cutting lines should be read whether the obstruction is light or serious. If after the cut, the line of fate becomes indistinct or shows a break, the obstruction should be regarded as serious. But if the bar (horizontal cutting line) is weak, faint and small and the quality (depth and clear-cut) of the line of fate does not suffer, the impediment should be considered as not so serious.

(*iv*) A break in the line of fate is a serious defect (Plate 11 FF). It indicates a break in the career or discontinuity in earning during the period the break continues. Mark the trend of the fate line after the break. If it again continues in the same direction and is of the same quality, the native's earning power or career will be resumed as

previously [illegible] if the line after the break is weak, the native will not be able to earn as much as he was earning before.

When after a break, the new line moves in a different direction or towards a different mount, there will be a complete change in career; and if the new line is stronger than the older one, it means more prosperity for the native.

We have stated above that a break in the line of fate is one of the major defects. It can be removed if (*a*) the two broken lines overlap each other or (*b*) there is a repair line, another fate line short or long parallel to the main line covering the distance of the break in the main line (Plate 11 RR) or (*c*) the broken space is enclosed by a square. In such a case, the break in the line of fate will not entail evil consequences.

(*v*) A cross on the fate line or a break in it (Plate 29 FF): adverse fortune and change. A cross near the fate line without a break will affect one of the subject's relations.

(*vi*) A star on the line (Plate 30 FF): financial disaster at the age indicated by the star (age to be reckoned on the fate line).

(*vii*) A cross and a star on the fate line show serious obstacles to fortune at that age.

(*viii*) If the line of fate is uneven, i.e. it is not deep and clear-cut throughout its course but, being quite clearly cut and deep in some places and indistinct or thin in some other places, it indicates that the periods represented by the deep and clear-cut portion of it will be periods of success and inflow of money while the periods where it is thin and

shallow will be periods of difficulties or less earning.

(*ix*) Since the line of fate indicates a career, if the line is wavy (not straight but zig-zag) (Plate 31 FF) the subject will not stick to one profession or occupation; he will continue to change his career constantly, and not being able to follow one course steadfastly he will be unsuccessful. If in addition to being wavy, it has breaks or small cross-bars cutting it there will be many impediments.

(*x*) Small hair lines (very thin and fine lines) attached to the fate line can be divided into two categories. Those which emanate from the fate line and proceed downwards (Plate 32 FF) (towards the wrist) shows that the life will be harder and the native will have to overcome many impediments and difficulties. But the hair lines proceeding upwards (Plate 33 FF) (towards the mounts) increase hope and ambition and fulfilment thereof. It will help the readers to keep in mind the general principle that all upward off-shoots or branches or hair lines are good and that those moving downwards are evil. If you examine the line of life, corresponding to the age on the fate line where hair lines appear on the line of fate, you will observe that there is in many hands a correlation between the hair lines and the health of the subject. When the life line indicates ill health, the power of hope, ambition and encouragement are dimmed and downward hair lines denote the same. But when the line of life shows vigour and vitality the fate line shows upward hair lines.

If there is an island on the line of head correspon-

ding to the period of downward hair lines on the line of fate, it indicates a waning of luck (downward hair lines on the fate line) due to brain trouble. If, however, the island is not on the head line but on the heart line, the waning of fortune would be due to a weak heart or an affair of the heart.

Even when upward branches—off-shoots start from the line of fate, it has to be observed if they are being cut by any influence lines commencing from the mount of Venus. If such lines cut the upward off-shoots, cutting means impediments in the path of progress but the native progresses despite these impediments. These lines act as hurdles but not as stoppages.

(*xi*) In many hands thin, oblique lines will be found to cross the line of fate. They may commence from the mount of Venus or the Moon or may be other chance lines. They may be divided into (*a*) lines of influence and (*b*) worry lines. These worry lines are generally found in the hands of the subjects who have a nervous temperament. On principle all lines cutting the line of fate are considered as impeding progress. The lines of influence have been dealt with in another chapter and we shall not dilate upon them here. We shall only state that all lines, which start from below and merge into the line of fate making it stronger after the merger, are good and favourable, while those which cut it show impediments and obstructions. There can be so many commencing points for these lines. If it starts from the line of life and cuts it, the impeding factor may be the health; if the cutting line commences from the line of head it indicates illness of the

mind or wrong judgment; if it starts from the line of heart, the source of trouble will be the heart, physically or figuratively some emotional attachment or detachment interfering with the career. In this way they should be interpreted. We are giving some more examples:

(*a*) A line from a star on the mount of Jupiter cutting the line of fate: vaulting ambition which overleaps itself.

(*b*) If the above line from a star on the mount of Jupiter cuts the line of fate and if there is an island on the line of fate, where the line cuts: extravagance and consequent financial difficulties. The native will spend heavily in the mistaken belief that his extravagance will help him in the fulfilment of his ambitions.

(*c*) If the hand shows dishonest tendencies (a bad Mercurian hand, the mount of Mercury over-developed and grilled, a large third phalange of the fourth finger, twisted little finger, etc.) and a line starting from a grille on the mount of Mercury cuts the line of fate, the native's career will suffer due to his own dishonesty.

(*d*) If a line of influence from the mount of Venus ends in a star and a line from such an influence line cuts the line of fate: the death of a close relation obstructing the career of the subject.

In this manner we have to ascertain the cause which will be responsible for an adverse fate. The condition of the fate line after the cut is very important: for if it subsequently becomes thin and feeble, the impact of misfortune will be great. But if the

line is broken after the cut, it means a complete break in career. If such a cutting line approaches the line of fate but does not actually cut it, it should be read as an apprehension or probability of a cut; it is possible that when you are examining the hand, the cutting line merely approaches the line of fate and has not yet cut it but in future it may do so. Lines change.

LINES MERGING IN THE LINE OF FATE

We have stated earlier that all lines coming up and merging in the fate line, making it deeper and stronger; help the subject in his career. If the line is thin and indistinct at the commencement or is chained or weak otherwise, and a line coming to it and merging in it makes it stronger, it should be read as outside influence coming into the life of the native and helping him to rise in his career.

In the case of many ladies, we found that a line from the mount of moon came to the line of fate and merged in it (Plate 24) making it stronger; and it was confirmed that these ladies belonging to middle class families were at that age (when the line from mount of Luna merged into the line of fate —age to be reckoned on the line of fate) married into very rich families. If the line coming from the mount of Venus merges in the line of fate, it should be interpreted as influence by close relations which helps the subject.

The strength of the line merging and to what

extent it is beneficial in the subject should be gauged from the condition of the fate line after the merger. If it is only slightly improved, the impact of the influence has been good but not substantial. But if after merger the line shows marked improvement, the beneficial impact also has been substantial.

TERMINATION

We shall now give an interpretation according to the various points at which the line terminates:

(*i*) If the line of fate runs its usual course up to the centre of the palm and then goes on to the mount of Jupiter and ends there, the subject will have high ambitions (particularly in the political or religious sphere) and they will be fulfilled. If in the above case, the line of fate, instead of commencing from the base of the hand, emanates from the mount of Luna, the ambitions will be fulfilled due to the patronage of some other party, probably of the opposite sex. At times, it indicates a good marriage and rise in fortune.

(*ii*) Line of fate ending in the third phalange of the Saturn finger (Plate 35 FF): ignoble death or imprisonment.

(*iii*) If it terminates in the mount of Saturn: good earning even in old age.

(*iv*) If a good line of fate ends in the mount of Sun (Plate 36 FF): success in arts, authorship, etc.

(*v*) A good fate line ending in the mount of Mercury: success in business or commerce. Care

should be taken not to confuse this line with the line of Mercury also called the line of liver which starts from the base of the palm or from the line of life and goes to the mount of Mercury.

(*vi*) The fate line terminating at the line of heart (Plate 39 FF): cessation of income due to some weakness of the heart or an affair of the heart.

(*vii*) If the line of fate ends in the head line: cessation of income due to an error of judgment.

In (*vi*) and (*vii*) above, if the line breaks at the line of heart or head and then again continues, it should be treated as indicating break in career due to heart or head according to the place of the break and then continuation of the career.

(*viii*) The line terminating in a fork (Plate 40 FF) or trident: income from various sources according to the mounts to which the prongs go. If the prongs are feeble (not deep and well cut) the income will not be high. But if the prongs are deep, clear-cut and long, income derived from various sources will be good.

(*ix*) The line ending in a tassel: income will be meagre. It indicates waning of earning power.

(*x*) The line ending in a cross on the mount of Saturn and having a grille on the mount of Mercury (Plate 41 FF): a violent death.

(*xi*) The line of fate ending in a star on the mount of Saturn: paralysis.

DOUBLE LINE

A double line is very fortunate (Plate 28 FF) be-

cause it indicates a strong support to the main line and makes up for a break or indistinctness at any place of the main line. If this line (the second line) starts from one of the prongs of the fork (at the commencement of the main line) and goes to the mount of Sun, it confers honour, wealth and brilliance in career.

AGE ON THE FATE LINE

Ancient palmists have given some rules to read age on the fate line but their systems of reckoning age on the line differ widely. We shall therefore give our own rules the validity of which have been confirmed by experience.

The line originates from the base of the hand, either from the life line or from inside the life line or from the space between the life line and the mount of Luna or from the mount of Luna itself. And to the beginning should be allotted the early years of life.

The point at which the fate line touches the line of the head is thirty-five years of age. If the line of the head is lower than the normal position, the age where the fate line touches the line of the head should be taken as thirty.

Where the fate line touches or crosses the heart line is taken as fifty years (Plate 37). But if the line of heart is very high, the age at the crossing of the heart and fate lines is taken as fifty-six, and the portion beyond the heart line (i.e. on the mounts) as age beyond fifty-six.

It is very difficult to specify the exact age on each hand because some people live well upto ninety or more. The shape of each hand differs. The positions of the lines of heart are not, in all hands, at the same place. While examining the line on the subject's hand we should identify the age with the aid of some mark, cut or break, and then that should be rectified with the information the subject gives in regard to the occurrence and future timings can be reckoned accordingly.

Eleven

THE LINE OF APOLLO

Apollo means Sun. So some palmists also call it the line of the Sun. Its starting points are different as we shall presently see, but, since it terminates at the mount of the Sun, it is called by that name.

It signifies wealth, honour, learning, artistic or intellectual attainments. Many palmists call it the second line of fate, but we would prefer to call it a sister line to the fate line: firstly, because it is generally parallel to the fate line and makes up for the deficiencies in the fate line and, secondly, because it also signifies wealth. We may illustrate it by stating that even if there be no fate line and the Sun line be present the subject will be wealthy. Besides wealth, it indicates honour and reputation. In Hindu texts it is called *Vidya Rekha* or the line of learning and since the finger of the Sun is associated with art, this line also stands for arts and artistic appreciation. It is to be decided by other features, such as the shape of the hand, tips of the fingers, the mounts, the lines of head and fate as to the plane on which a good Sun line would reflect its good effect. A native may occupy high rank

and status or may be wealthy or he may have intellectual attainments, yet may not be an artist.

The Sun line is not found on all hands. In many hands the line is only found on the mount of the Sun and is absent in the lower part of the hand. It means rank and honour or wealth in the latter part of life. We have observed a long Sun line straight from the base of the palm right up to the mount only in a few hands, and those persons happen to be illustrious in their own spheres.

COMMENCEMENT

The line is deemed good if it is long, deep and well-cut. It should of course have no flaws (such as being indistinct or faded or broken at places). If it starts at a point between the mount of the Moon and Venus or at the mount of the Moon and goes right up to and on the mount of the Sun it will be long. Now we are giving certain interpretations for the point of commencement.

(*i*) Starting from the line of life (Plate 16 AA) or from inside the mount of Venus: honour and success with assistance from family members or relations.

(*ii*) Starting from the mount of Luna (Plate 17 AA): success due to help and patronage of others, probably from a member of the opposite sex.

(*iii*) In (*ii*) above, if the line of head is sloping and going to the mount of Luna: success due to good imagination and in the field of art, poetry, drama, music, painting, etc.

(*iv*) Starting higher up from the triangle (space

between the line of head and life) (Plate 19 AA): success after middle age. No recognition in the first half of life.

(*v*) Commencing from the heart line (Plate 20 AA): success in old age. The subject in his artistic career may derive inspiration from some affair of the heart.

(*vi*) Commencing from the upper mount of Mars and going to the mount of the Sun: great effort and competition and ultimate success (Plate 21 AA).

The best position for the line is to start at the base of the hand and go straight to the mount of the Sun denoting a brilliant career, name, fame and wealth.

GENERAL CHARACTERISTICS

If well formed in both hands, it is a guarantee for success in life. If it is very deep and if the hand is conic, the native will put too much energy in his efforts and may suffer in health. A pinkish or red line indicates pursuing an artistic career but if the line is pale, the subject, despite his artistic aptitudes, will lack in energy and application. If the line is broad or wavy, then also there is lack of concentration and perseverance. If the line is chained or ill formed, it does not bestow success.

If the line starts from the triangle (space between the lines of life and head) and stops at the line of head and again starts from the line of heart, it indicates that the subject will not be able to execute his schemes due to interference by others.

A good Sun line shows its full good effects only in collaboration with other good features in the hand.

(*i*) A good Sun line will not bestow its full or good effect if the line of fate is absent.

(*ii*) If the Sun line is poorly formed and the line of liver has an island on it and the line of fate suffers from serious defects, the native may become bankrupt.

(*iii*) If the line is good but the hand is hollow (i.e. the plain of Mars very depressed), the line does not show full good effect. If in addition the fingers are twisted, the subject utilises his talents for evil purposes, such as swindling others; success is fleeting and short-lived.

(*iv*) If the Sun line is cut by a long line of union (or marriage as it is popularly called), there is loss of position and honour due to a scandalous love affair or marriage (Plate 22 AA).

(*v*) An island at the beginning of the Sun line (Plate 23 AA): a clandestine love affair helps the native. But if the island is not in the beginning but further on and the line of life at the corresponding age is also defective: diseases of the eye. But if the line of life is not defective, it indicates loss of money or reputation.

(*vi*) If the mounts of Saturn and Moon are defective (over-developed or too depressed and have bad marks on them) and the line of head very sloping and descends well down on the mount of Moon, and there is a cross touching the line of

Sun: there is danger of mental imbalance. It is worse if instead of one cross there are two crosses touching the Sun line.

(*vii*) If an influence line from the Mount of Venus touches the Sun line (but does not cut it), then the native will be successful and will in the process be helped by his relatives.

(*viii*) Lines of influence from Venus and Luna running upto a certain distance along the Sun line (Plate 24 ii) but not touching it indicate the subject receiving a legacy.

(*ix*) If a good straight line of Sun reaches the mount of the Sun and if there is a star on that mount, it indicates an extraordinarily successful career (Plate 25 AA).

(*x*) A good line of the Sun accompanied by a good line of fate and the mount of Jupiter well-developed: crowning of ambition.

(*xi*) A good line and well-developed mount of Jupiter: honour and rank. The native moves in high society.

(*xii*) If the lines of Sun and head are good and the Sun finger is also long and strong: the subject will be very wealthy. But if the line of head is sloping and goes well down the mount of Luna (Plate 21) and the third finger is as long as the second finger, the native will be a gambler or a speculator (Plate 25 AA).

(*xiii*) Mark of the square denotes protection. Specially if there is any threat regarding the loss of money or honour.

(*xiv*) A good line of the Sun with well-developed mounts of Mercury and Jupiter: riches. But

if instead of the mounts of Mercury and Jupiter, those of the Moon and Venus are well-developed, the subject will devote his energies to the literary or artistic field and will have name and fame thereby. Readers are reminded that short nails develop the critical faculty. Without other good features, people with short nails will criticise their friends and family members, but with indications given above of a good line of the Sun and well-developed mounts of the Moon and Venus, the subject may become a good critic in the field of art or literature.

DEFECTS ON THE LINE

Now we will point out to a few defects on the Sun line. We will proceed on the assumption that by now the readers are in a position to understand the features of the marks constituting a defect. Some of these defects are being further discussed.

(*i*) Off-shoots arising from the line of the Sun are evil if they go downwards. If the off-shoots are wavy, indistinct or broken or cut by cross-bars, they do not promote success but bring in failure due to lack of continuity and perseverance, even though they may proceed upwards.

(*ii*) Efforts similar to those described in (*i*) above are produced, if the line of the Sun is broken at several places. If broken at one place it is not so serious, particularly if the broken parts overlap each other or there is a repair line or the broken

ends are enclosd by a square. If an influence line from the mount of Venus crosses the Sun line at the point of the break, the failure is due to some relative or friend who is emotionally tied up with the subject.

(*iii*) If the line is cut by many cross-bars: impediments in career. Cuts on the line in early part of life (when the subject cannot have a career of his own) indicate misfortune to the parents.

(*iv*) Cut by a horizontal line from the mount of Saturn: failure due to financial stringency. If cut by a horizontal line from upper Mars: financial loss due to an enemy.

(*v*) A star on the Sun line (Plate 27 AA) (not on the mount of Sun after the line has ended) means a financial catastrophe or a ruining of the reputation. If the condition of the line is good after this, the subject will recover.

(*vi*) A spot or dot on the point (Plate 28 AA) where the Sun line crosses the heart line: loss of vision. If the dot is very deep or the spot is black in colour: blindness.

(*vii*) A cross on the side of the percussion (and not on the side of line of fate) touching the line of Sun: poor financial resources and the subject will not be able to gain money by his artistic talents.

(*viii*) The line of the Sun cut by an influence line from the mount of Venus (Plate 11 ii): want of success, loss of money due to an influence (of a relative or someone for whom the subject has affection) (Plate 29 AA). If such an influence

line also cuts an upward off-shoot from the line of life: loss in a law suit. A distinction has to be made between the influence line touching the line of the Sun and the one cutting it. If it merely touches the line of the Sun, the subject will win in the law suit, but if it cuts the line of the Sun, he will lose it.

TERMINATION

Certain interpretations based on terminal points are given below:

(*i*) If the line terminates at a trident (Plate 30 AA) (i.e. forked with three prongs) on the mount of the Sun, it indicates that the native will achieve name, fame and wealth by his personal efforts; but if the fork has two prongs (Plate 31 AA) only, the native will divert his efforts in two directions and will not gain supreme success in either. Even the effect of the trident is felt in full measure when the prongs are wide apart, all the three prongs on the mount of the Sun or one prong going to the mount of Saturn, the middle one going to the mount of the Sun and the third one proceeding to the mount of Mercury. But if the trident is small and the prongs on the two extremes close on to the middle one the success is not remarkable.

(*ii*) The line of the Sun terminating at the mount of Mercury: the commercial side in art weighs more with the subject.

(*iii*) The line ending in the mount of Saturn will impart a tinge of morbidity to the art.

(*iv*) When the line of Sun ends in the mount of

Sun with several vertical lines parallel to each other on the mount (Plate 32 AA), it indicates a frittering of energy in more than one direction. Hence failure.

But if there are two small straight lines on either side of the Sun line, it indicates success and a good name; if these two lines are not straight but wavy, it denotes failure due to a dissipation of energy.

AGE ON THE LINE

The age on the line of the Sun has to be reckoned as on the line of fate (Plate 37).

Twelve

THE LINE OF MERCURY

This line is called the line of Mercury, because if it runs its full course it will generally end on the mount of Mercury. It is also called the line of liver or Hepatica. It is not found in all hands. It is better if it is absent. The absence is preferable to a broken or wavy line (Plate 38 NN). This line indicates the digestive powers, the functioning of the liver, the secretion of bile and we are all aware how our digestive powers effect our life, head and heart, clear thinking and success. So we shall not dilate on this theme. Any bad marks on or defects in the Mercury line point to a defective digestion, due to the improper functioning of the liver. Irritation, anger, hastiness, the confused thinking — all these are dependent upon the secretion of the bile by the liver which is the largest gland in the human body.

COMMENCEMENT

It originates from the life line (Plate 33 NN) or the space between the lines of life and fate (Plate 34 NN) or from a point between the lines of fate and the Sun or from the mount of the Moon or from the plain of Mars.

If the line of Mercury emanates from the life line, it is deemed defective (Plate 38 NN), while its commencement from other places (Plate 35 NN) is good.

CHARACTER OF THE LINE

If the line is deep and well-marked, the health will be good. If the line of life is not so good, then just as a good line of Mars acting as a sister line to the line of life adds vitality to it; in the same manner a good line of Mercury makes up for the deficiencies, on the line of life. Since many diseases of the mind and heart can be traced to defective digestion and imperfect secretion of the bile, wind trouble etc. the defects on the line of mind and heart will be mollified to a certain extent if the line of Mercury is good. For this reason, the line of Mercury is also called the line of health. Conversely, if the line of health is chained, islanded, broken or ladder-like in appearance, it may adversely affect the mental health or even the proper functioning of the heart as in the human body one organ is dependent upon another.

If the line of Mercury is long and good and well-marked, it shows continued good health (the age is to be reckoned from the starting point at the base of the hand). The portion ending on the mount of Mercury shows old age. If the line is good in some portions and evil in others, the part of life represented by the good portion will be healthy, while that represented by a poor line or a line having defects will cause periods of illness or chronic ill health.

If the line is yellowish, it shows an imperfect functioning of the liver. Readers are aware that it is the imperfect secretion of the bile which causes jaundice. The Saturnines, Lunarians and Mercurians generally have a yellowish line of health. The Jupitereans, Apollonians, Venusians and Martians, generally have a pinkish colour. So if the Saturnines, Lunarians or Mercurians have a yellowish colour, it is not so bad as in the case of persons who should normally have a pinkish colour.

DEFECTS ON THE MERCURY LINE

Whenever you find a defective Mercury line or defects on it, please examine whether the ill effects of health are confirmed on the lines of life, head or heart or on any one, two or all the three.

(*i*) If the line is broad and shallow it indicates lack of proper digestive powers and poor health. The subject will not have full vitality and strength; he may have headaches or other bilious complaints.

(*ii*) If the line is chained (Plate 36 NN), it indicates a diseased liver; if the line of liver is chained all through, the native may suffer from inflammation of the intestines, gall bladder or ducts or stones in the gall bladder, cirrhosis, etc. These diseases depress the mind making one pessimistic and melancholic in the mental outlook.

(*iii*) If the line is wavy (Plate 11 NN), it indicates chronic complaints of the liver. If the subject is Saturnine, he may suffer from rheumatism and nervous disorders; the Jupiterean subjects suffer from gout; the Apollonians from heart troubles, the Mercurians from indigestion and nervousness. The subjects with over-developed mounts of Mars may suffer from the intestinal diseases—inflammation of the intestines or peptic ulcers, the Lunarians from gout, rheumatism or dropsy and the Venusians from fever.

(*iv*) In astrology the planet Mercury stands for the nervous system, speech, commerce, business, writing, travelling, acting as an intermediary between two parties, etc. When the line of Mercury is defective, chained (Plate 36 NN), wavy (Plate 29 NN), ladder-like, full of islands, broken (Plate 42 NN) cut by small bars, etc. the native is handicapped in pursuing any of the Mercurian lines. Ancient palmists have identified the line with trade and commerce, and if the line is defective the subject is not fully successful in any of the Mercurian occupations.

(*v*) When the line is ladder-like (Plate 30 NN), the native suffers from the inflammation of bowels, gastric fevers, etc. The health is never perfect.

(*vi*) A coloured dot (Plate 39 NN) on the health line shows stomach disorders at the age it is on the line. If the dot is red and deeply coloured, it is worse; in addition to stomach trouble it indicates high fever. If a chance line from such a dot goes to any of the mounts, the disease will

pertain to the planet on whose mount the chance line lands. A white dot is bad but a red dot is worse. Not only from dots but from other defects on the line of the health if any chance line goes to any of the mounts or even if no chance line goes to the mount but the mount is defective having grilles or other evils, the following diseases are indicated:

(*a*) Jupiter: particularly if the third phalange of the first finger is puffy and flabby, indicates diseases due to gluttony.

(*b*) Saturn: fever, rheumatism, melancholia, dyspepsia.

(*c*) Apollo: heart trouble, if the heart line has an island, otherwise diseases of the eyes. Examine the nails also for heart disease.

(*d*) Mercury: gastric trouble, fever.

(*e*) Mars: Inflammation of the intestines, appendicitis.

(*f*) Moon: gout or stomach trouble.

(*g*) Venus: fevers, spermatorrhoea in case of men; whites in case of females.

(*vii*) Cross-bars cutting the line of health (Plate 40 NN) show diseases at the ages the line is cut. If the cutting line is short and feeble, the disease will not be severe. But if the cutting line is deep and makes an appreciable mark, it indicates a severe disease. If in addition there are many fine bars cutting the line of mind and health, the indication is of headaches or of nervous trouble.

(*viii*) An island on the health line (Plate 41 NN), is a serious defect and the subject will be sick or sickly during the age covered by the island. Two or three islands on the line show diseases of the

throat and lungs. There are palmists who associate an island on the line of Mercury with bankruptcy, because this line also stands for trade and commerce.

(*ix*) A break in the line (Plate 42 NN) shows ill health or illness. If the line is broken at several places (Plate 45 NN), it indicates chronic ill health of the body or the mind. If there is a repair line or if the two ends of the broken line overlap or if the broken ends are enclosed by a square, the defect is considerably remedied.

(*x*) A star on the junction of the line of health and mind: in a female hand serious trouble connected with periods, ovaries and the womb, in a male hand serious nervous trouble, schizophrenia, etc. But if the lines of mind and health are good not only will there be no trouble but the subject will possess a brilliant intellect.

OFF-SHOOTS

(*i*) If off-shoots rise from the line of Mercury, line on the mount of Mercury, it indicates good health.

(*ii*) If the line is deep and well-marked and an off-shoot goes down towards the base of the hand, it indicates that the subject will have to put in much labour.

(*iii*) An off-shoot of the line going to the mount of Jupiter; success in business due to good executive abilities. If in addition there is a star on the mount of Jupiter, it shows patronage and help of influential people.

(*iv*) An off-shoot of the line going to the mount of Saturn: success due to hard work, sobriety and far-sightedness.

(*v*) An off-shoot of the line going to the mount of the Sun: shrewdness in business and success.

While judging the sphere of success, never forget to examine the three phalanges of the finger. The first (phalange) represents intellectual attainments; the second scientific or professional attainments and the third commercial attainments.

(*vi*) An off-shoot of the line of health merging in the line of head: success due to mental efforts.

TERMINATION

The usual point of termination for the line of Mercury is the mount of Mercury.

(*i*) If the line is cut by the line of union (Plate 46 NN, UU), it indicates that such a union will obstruct the career of the subject.

(*ii*) If the line is cut by a bar on the mount of Mercury and the hand shows dishonest tendencies (such as crooked fingers), the subject's deceitful nature will hamper his career.

(*iii*) If the line ends in a grille, want of success. This indication is worse than a bar.

(*iv*) If the line ends in a grille on the mount of Mercury and there is a dot on the mount of Sun, the subject's status and prestige suffer.

(*v*) If the line ends in a fork (Plate 47 NN), the native's efforts will be divided into two lines and he will fail to distinguish himself in any one line.

(*vi*) If the line ends in a star : success in the line in accordance with the length and the strength of the first (literary attainments), second (professional attainments) or third (business, trade and commerce) phalange of the Mercury finger.

(*vii*) If the line ends in a tassel: diffused efforts and therefore no success.

Thirteen

LINES OF INFLUENCE

iis general nomenclature covers the thin
ies (very thin, at times short and at times very
ng) which originate from the mount of Venus or
e lower mount of Mars or from the line of life,
me of them emanating from the mount of the
oon or upper mount of Mars. The lines on the
ount of Venus are in the form of concentric
cular lines (Plate 35 ii) or straight slanting lines
ssing the life line and proceeding beyond
late II ii).

Sometimes the hand appears to be full of many
n lines. In some hands many thin lines are cut
oss by other fine lines. Interpretation for each
them is difficult to make beyond saying that they
licate a very sensitive and nervous temperament.

We shall now interpret the lines of influence
ming from the mount of Venus or lower Mars
l coming to the line of life.

i) The lines of influence which come from the
er mount of Mars to the life line and meet it
icate the influence on the child in his early
rs. This influence can be of the father, mother,
se or some family member. At the stage (age to

be reckoned on the line of life) the influence li
touches the life line, its effect ceases to be felt. B
if this line of influence starts from a star, it sho
that some sorrow or bereavement will be connect
with the cessation of influence.

(*ii*) If the influence line has an island on it (Pla
17 ii), it shows some guilty intrigue by or illne
to the person who had exercised influence. Sim
larly, marks of a star or a cross should
interpreted as some troubles of health such
illness or some financial trouble to the party exe
cising influence upon the subject.

(*iii*) If the line of influence is broken, it mea
the discontinuity of the influence of another pers
on the subject at a certain point. If there are ma
breaks on the line of influence, the indication
of continuity of influence but with occasional breal

Before we deal with these further, we would li
to add one important point. In the influence lin
emanating from the mount of Venus, there must
some Venusian characteristics. In Western countri
where courtship is a normal affair, the influenci
person may well be one of the opposite sex.

Another point of importance is that the influen
of love on the positive side will be increas
attraction and attachment; on the negative side
will be loss of affection as a result of death
separation.

Any lines arising out of the lower Mars, Ven
or the line of life and proceeding in an obliq
direction are evil (the general principle is that t
upright lines are good while horizontal or obliq
lines, particularly those cutting the main lin

re evil). There too if a well-marked oblique line uts all the three major lines—the lines of life, ead and heart—it indicates sorrow or bereave- ıent. If it cuts the lines of life and mind only but ot the line of heart, it is not so evil; it indicates ifficulties and worries only.

Such lines cutting the line of fate (Plate 18 ii) obs- uct, diminish or undermine the subject's fortune, i.e. re unfavourable for the subject on the flnancial side.

Let us now revert to the quality of the in- uence line.

(*i*) When the influence line coming from the line f life has many hair lines (very thin and fine lines) ıen it means that the influencing person is him- :lf influenced by other quarters; so, if the influencing erson is a lover his love will not be spontaneous—)mething will hinder it.

(*ii*) If there is more than one influence line)ming from the mount of Venus and touching ıe line of life, it can be predicted that there are ıore than one influence on the life of the ıbject.

What we want to emphasise is that each influence ne should be examined individually : both its rength and defects should be analysed, and the ge (to be reckoned on the line of life) it actually)uches or comes near the line of life is to be ıken into consideration.

MARKS ON THE LINES OF INFLUENCE

/e shall now deal with the characteristics of the lines ? influence having some marks such as a star, an

island or a dot on them.

Star: (*i*) A line from Venus having a star at tl commencement proceeding towards the line of li and cutting it: bereavement.

(*ii*) A line commencing on the mount of Ven and cutting an off-shoot of the line of life mea that the prospects of a rise in life and career a cut short due to the influence of another perso Suppose a person has good prospects in a forei country but his parents do not allow him to g abroad; or say, a person is transferred on promotic to a distant place but he does not avail himself the chance due to his wife insisting that he shou not go abroad. This cutting of the line of li and its off-shoot also means some bereavement ar loss thereby.

Such an influence line, if it merges in the li of fate (Plate 19 ii) or the Sun (Plate 20 ii) maki the line in which it merges stronger after the merg takes place, is a good omen of increase in fortu or fame as the case may be. It is probable th such increase in fortunes may be the result the death of one of the relatives of the subjec But if it simply cuts the line of fate or the S (Plate 21 AA), it is evil diminishing thereby the qualities. The loss of wealth or status due to tl cutting of the line by the influence line will be d to some bereavement (Plate 29 AA and ii).

If the line cuts an off-shoot starting from tl line of life and terminating at a star on the line the Sun, it is worse. The native's prospects life will be spoiled due to loss incurred in litigatic or scandal.

(*iii*) A line starting on the mount of Venus and ending in a fork on the mount of Saturn : if there is a star at the commencement of the line it shows an unhappy marriage and a premature termination of it. If the above line ends on the mount of the Sun: bereavement, quarrels and financial ruin.

(*iv*) A line of influence commencing on the mount of Venus and ending in a star on the mount of Jupiter (Plate 22 ii) is a good sign. It means that the native is ambitious and will meet success in his enterprise.

(*v*) The line commencing on the mount of Venus and cutting the lines of life and fate and ending in a star in the plain of Mars shows heavy financial loss or ruin (age to be reckoned on the line of fate).

(*vi*) Two lines originating from two different positions on the mount of Venus and ending in the same point on the line of fate means two influences from two sources (maybe love affairs, maybe two partners in business) ruining the finances. It is worse if there is a star on the line of fate at that point. Look to the condition of the fate line after this point. If the fate line is good and strong, the subject will recover from the financial loss, but if it stops or is feeble or cut, it means that the monetary loss will be heavy and the native will not recover from the disaster.

(*vii*) If a line of influence emanating from Venus ends in a star on the line of mind or heart, it indicates great mental worry (if it ends on the

line of the mind) and heart disease or shock to the native's feelings and emotions caused by the death or conduct of a beloved one. (Age to be reckoned on the line of mind or heart as the case may be).

If there are stars at the commencement of the line as well as at its termination and if the line of influence originating from the mount of Venus :

(*i*) ends in the plain of Mars: some bereavement and financial ruin.
(*ii*) ends in the line of head (Plate 41 ii): some bereavement; great mental trouble to the native.
(*iii*) ends in the line of fate: loss of fortune due to some death.
(*iv*) ends in the line of the Sun (Plate 43 ii): scandal or losing an important case
(*v*) ends in the line of heart (Plate 23 ii): bereavement or serious heart trouble.

Island: The island is also considered a bad mark. When a line from the mount of Venus emanates from an island and goes to the line of life or beyond it, it is interpreted as a clandestine love affair. If such a line cuts the off-shoot springing from the line of life it indicates that the prospect of a rise in life is spoiled. If such a line merges in the line of fortune or the Sun, the clandestine love affair will not affect adversely the fortunes (fate line) and reputation (Sun line), particularly if the line of the fate or the Sun is good

after the point of merger, but if, instead of merging in the line of fate or Sun, the line of influence cuts it, it is very unfortunate, affecting fortunes (if it cuts the fate line) or status and reputation (if it cuts the Sun line) of the native. It is bad sign. If it ends in the lines of mind or heart, it should be interpreted accordingly.

Now we shall give some interpretations of a line of influence ending in an island, the line having no mark or sign at the commencement. When we say that the line ends in an island, it generally means that no independent line is met at its terminating point; but the line of influence splits into two and then again meets forming an island. When such an islanded line of influence ends in:

(*i*) the mount of Jupiter: illness due to good living; illness due to want of open air; respiratory troubles.

(*ii*) touching lines of fate and heart: a clandestine love affair; some financial misfortune or emotional shock.

(*iii*) the mount of Mercury; the line of influence cutting the lines of fate and Sun: a clandestine love affair bringing disgrace.

STARS AND ISLAND

If a line from Venus commences with a star and ends in an island on the line of head (Plate 47 ii and MM), heart, fate or Sun, then it is a

bad mark showing death of a near and dear one. If there is an island at the beginning and an island at the termination of the line of influence, it is worse showing guilty intrigue and failure in life due to that. If instead there is an island on the mount of Venus at the commencement of the line terminating in a star on the line of fortune it should be interpreted as ruining of fortune due to an influence or a love affair. It is an evil mark and should be interpreted as an adverse influence if it ends in the line of the mind, heart or the Sun.

An island on the line of influence, with or without any star anywhere on it, indicates a clandestine love affair and misfortune due to it.

Dot: A dot at the commencement of a line on the mount of Venus or a line of influence originating from there and ending in a dot: both are evil.

(*i*) If a line as explained above commences from a dot, crosses the line of life and cuts an off-shoot going upwards from the line of life, and if there is a cross on the mount of Jupiter, it indicates a love marriage ending in a separation, divorce or otherwise. It also affects the future prospect of the subject.

(*ii*) If the line commences with the mark of a star on the mount of Venus and ends in a dot on the line of head: severe affliction of the brain.

(*iii*) If the above line starting with a star on the mount of Venus ends in a dot on the line

of fate (Plate 46 ii) misfortune in wealth or career due to some bereavement.

Fork: (*i*) If a line of influence terminates at the line of heart and has a fork at its termination: separation by early death or divorce.

(*ii*) If in addition to (*i*) above, there is an island on the line of fate: separation due to some other love affair; also misfortune; (setback in a financial affair or in the career).

(*iii*) If it ends in a fork on the mount of Saturn: divorce.

In this way there can be many permutations and combinations of stars, islands, dots and other marks. The places where the line of influence ends—can also be many. It is sufficient to bear in mind that any bad mark in the beginning or the end or at both the terminals is evil.

THE CHARACTER OF THE LINE AND ITS COURSE

Now we shall discuss the character of the lines of influence and their course. Sometimes the lines, instead of being straight or oblique, are concentric on the mount of Venus. The line of Mars is also on the mount of Venus but this is rather straight or, if curved, is only slightly curved. This is in a way also a line of influence but its chief effect is more on the plane of health. We shall deal with it in detail in a subsequent chapter.

Wavy Line: A wavy line of influence starting from the mount of Venus and going to the mount

of the Sun (Plate 44 ii): want of progress in life or some impediment in the way of success. If instead of ending in the mount of the Sun, it ends in the mount of Mercury, there will be hurdles in the way of the subject's progress in the field of commerce or distinction in the exact sciences.

Concentric Lines: When the lines of influences are concentric, they indicate influence on the affections of the people. The greater the number of these concentric lines, the larger the number of people who influence the subject. Also, the closer they are to the line of life, the more intimate the influence.

By their very position, being confined to the mount of Venus, they cannot go to any other mount on the palm. But all these lines should be studied and the following inferences drawn.

(*i*) If the lines of influence are deeply marked and complete (in the form of a sector of a circle), they show continuity of influence over that period of life which they cover on the line of life (age to be reckoned on the line of life).

(*ii*) If the line is cut at places, it should be treated as discontinued during the period it is cut.

(*iii*) If a line is near some portion of the life line and the same line becomes gradually more distant from the line of life, it means the persons whose influence is very close on the subject will be more intimate during the period the line of influence is close to the line of life and will drift away from him when the line of influence stands distant from the line of life.

(*i*) When the line of influence is a short, oblique line across the lower mount of Mars, it shows a love affair.

(*ii*) When a line of influence is on the lower mount of Mars and ends in two or three branches on the line of life, it indicates too much influence of the beloved becoming a source of oppression to the subject.

Now in discussing the lines we, shall for our convenience and reference divide them into two categories.

(*i*) Lines of influence which cut the main lines—such as lines of head, heart or fate.

(*ii*) Lines of influence which end in a triangle (i.e. the space between the lines of life, head and liver).

Let us take the lines of influence which go to other lines. These also we shall divide into two groups.

(*a*) Lines of influence which go to the other principal lines—lines of head, heart, fate, etc.—but stop short of meeting them and do not cut them.

(*b*) Lines of influence which cut the main lines.

(*i*) If a line of influence cuts the life line and

terminates at the line of fate it indicates a love affair at the age it cuts the line of life or interference in the career of the subject (due to its meeting the line of fate). If the line slightly cuts the line of fate also, it means interference by friends and relations (influence of such people) in the career of the subject and consequent break in it.

(*ii*) A line of influence crossing the line of life and just touching the line of head but not crossing it: interference by others in the mental freedom of the subject; but if the line cuts the line of head it shows much mental trouble to the native due to the influence and interference by others.

(*iii*) A line of influence cutting the lines of life and head and merging in the line of the heart: heart trouble (physical or mental or both) due to the conduct of a loved one. If such a line cuts the line of heart it is worse.

(*iv*) A line of influence cutting (*a*) the line of life, (*b*) an off-shoot going upwards from the line of life, (*c*) fate, (*d*) the lines of head and (*e*) heart and ending in the mount of Mercury: since this cuts four lines it is evil and denotes a love affair or marriage ending in death or divorce. Such an influence impedes the prospects in life and fortune, because the off-shoot of the line of life and the fate line are cut. The cutting of the lines of head and heart indicates misfortune in love, mental shock (line of head) and shock to the heart (line of heart). If the line of influence cuts the line of union, it is a

sure indication of separation or divorce. Otherwise it may be a troubled married life or separation.

(*v*) A line cutting the lines of life, fate, head and the Sun and ending in the mount of upper Mars: a wound on the head.

(*vi*) If the line proceeding towards any of the mounts under the base of the fingers is not oblique but horizontal—moving from the mount of Venus towards the mount of the Moon, it will naturally cut the lines of life and fate and is as such unfortunate. Both Venus (the commencing point) and the Moon (the terminal point) are considered feminine planets and govern the influence of the opposite sex.

(*vii*) A line of influence from Venus merging in the line of the Sun : rise in life due to the patronage or help from an influential party. But if the line of influence commences from the starting point of the line of life and cuts the line of the Sun, it is unfortunate; it shows loss in financial affairs, social prestige and honour. Judge the age on the line of life where the line of influence starts. If it is at too early an age, the subject's father or parents will be the victim of the financial disaster, because the subject will be too young to have any financial status of his own.

(*viii*) Any line of influence cutting the line of the Sun is evil. The Sun line stands for honour and social prestige and a line cutting it will mean that these will suffer due to influence of others. If the cut is bad and the line of the Sun disappears or becomes broken or indistinct, it means a great

scandal will ruin the subject's reputation. It should be borne in mind that the cutting of the line of Sun is bad but merging in it is considered good.

(*ix*) A line of influence cutting the line of union: divorce. If the line of union has a fork and the line of influence merges in one of the prongs: the effect is the same.

If the line of influence has an island also on it, the divorce will be due to some love affair.

LINES OF INFLUENCE ENDING IN MOUNTS

Now we shall discuss those lines of influence, which commence from the mount of Venus or lower Mars and cross the line of life, and go to the mounts.

(*i*) A line emanating from the junction of the line of life and head, going to the mount of Jupiter, then turning horizontally and ending in the mount of Saturn: religiousness.

(*ii*) A line from the mount of Venus to the mount of Jupiter (Plate 32 ii): ambition and success. If such a line ends in a star on the mount of Jupiter, its above characteristics are strengthened. But if it ends in a bar or is cut by a bar, it becomes weak.

(*iii*) A line from the mount of Venus going to the mount of Saturn and acting like a sister line to the line of fortune: increase in wealth due to the

influence, help or patronage of others; the same effect is created if, instead of commencing from the mount of Venus, it commences from the mount of Luna, and if the line commencing from the mount of Venus or the Moon does not end in the mount of Saturn but goes to the third phalange of the second finger, it is bad. In a female hand it may indicate trouble in child-bearing or delivery.

(*iv*) A line from Venus to the mount of Saturn: Accident. Particularly so, if the line ends in a fork or a cross or a grille. Sometimes it means want of married happiness also. If this line in its course also cuts an off-shoot from the line of life: separation or divorce will be the indication.

(*v*) A line of influence from the mount of Venus going to the mount of Sun or Mercury and if uncut by other lines or having no evil mark on it at the commencement or end: success in career due to the help or patronage of others.

LINES WHICH END IN THE TRIANGLE

The area enclosed by the lines of life, head and liver is called a triangle. We shall now discuss the lines of influence which end in the triangle.

Several oblique lines of influence, commencing from the mount of Venus or lower Mars and cutting the line of life but not the line of fate or head, show annoyance or worries due to interference in the affairs of the subject by the people who exert influence over him. Since these influence lines do not cut the lines of fate or head, their effect is confined to causing worries and annoyance. If the lines are

many, thin and fine, it may be interpreted as nervousness due to worries. It should not be forgotten that many hair lines (very thin and fine lines) on the hand show a nervous disposition. But if, instead of many fine hair lines or a few marked oblique lines, there is a very deep and strong line from the mount of Venus and is cutting the line of life, it indicates a bereavement due to the death of some beloved or some cruel or unfaithful conduct by him. If such a line comes from the first phalange of the thumb and crosses the line of life, it indicates death in a fight. There is also an apprehension that the person might be assassinated.

A semi-circular line cutting the line of life shows serious illness or even death if other prognostications confirm it.

Fourteen

LINE OF UNION OR MARRIAGE

Small horizontal lines coming from the side of the hand on to the mount of Mercury are called lines of marriage. They have been found on the hands of persons who have never married and died bachelors. So many palmists call them the line of Union or lines of affection also. This union always refers to the sexual union with a member of the opposite sex. Many people who are flirtatious have sexual relations with a number of persons, but they pass away out of life, leaving no permanent mark on the mind or the hand. Many love affairs will be read in the lines of heart, lines of influence and in the girdle of Venus on the hands in which the girdle is present. But deep and abiding passion and sexual relations over a long period have to be identified with the lines of Union or marriage.

Readers' pointed attention is invited to the principle that a full picture of the sexual life can be drawn from the study of the hand as a whole, particularly the shape of the hand, the mounts of Venus and Mars, principal lines, the lines of influence and the girdle of Venus. The study should not

be confined to the line of Union alone.

Many persons, married and having even children, have a very faint line of Union. This should not be interpreted as no marriage. The indication is that such a person has passed his married life in a routine manner and there has not been any ardent love between the couple. On the other hand a long and deep line coming right up to the mount of Mercury will indicate the depth and intimacy of conjugal happiness.

The line of Union being the same, the effect and timings of marriage vary from type to type. The Jupitereans, Venusians, Mercurians and the Martians like to marry at a young age. The Saturnines do not have such warmth. Many of them do not marry and those who marry do so at a comparatively late age. People with prominent mounts of the Sun want very distinguished and brilliant partners, who do not quite fit in the domestic sphere, and as such the marriages are not very successful. Persons having a prominent mount of the Moon enter into marriages which are in some way or other peculiar.

ABSENCE

If the line of marriage is absent look for other indications. If the other features of the hand and lines show vigour and vitality the native will satisfy himself by having extra-marital relations. In such hands any defects on the heart line will indicate heart disease and not affairs of the heart.

If there are several lines of Union, it indicates

love affairs with several persons, though there may be only one marriage. We have seen several lines of affection on the hands of very respectable married ladies, but we have avoided referring to them for obvious social reasons (Plate 46 UU). Palmists have to be careful not to make uncalled for observations which may wreck family happiness. For such observations in the presence of the husband are bound to have bitter repercussions. But if opinion is privately sought, it can be given to the subject. Palmists and astrologers like doctors must stick to the professional ethics not to divulge the secrets of their clients to third parties.

A good deep line of Union is to be preferred to a thin or short line. Nearer the line of Union to the heart line, the earlier the marriage. Some palmists have given an age schedule according to the position of the line of Union between the line of heart and the base of the Mercury finger. But in practice we have found that this age schedule does not work well. The age of marriage among Indian girls is going up and also among the boys, while in the United States of America, the age of marriage is coming down. So (*i*) early, (*ii*) at an average age and (*iii*) late only—these three expressions are being used. If nearer the line of heart it will be an early marriage; if in the middle at the average age; and if nearer the base of the fourth finger it will be a late marriage. When a person is married twice, if the line of Union is nearer the heart line and is inclined to the line of heart, the first wife (or the husband) dies and a second longer and distinct line shows the second marriage.

If the line of Union starts with a fork (Plate 29 UU), according to one eminent palmist "it shows that the affection is of unusual strength, the two lines of the fork having united to form a single line," but while examining the hands we have found that the line of Union, whether starting with a fork or ending in a fork (Plate 44 UU), indicates separation. When the fork is at the commencement (on the percussion) (Plate 45 UU) the separation or divorce is due to the subject's own fault; but when the fork is at the termination (Plate 27 UU) the separation or divorce is due to the other person's fault.

If the line of Union droops or is turned towards the line of heart (Plate 41), it shows great disappointment or sorrow from the loved one, i.e. either the affection is not crowned with marriage or the beloved dies (Plate 43 UU). If the line of Union is slanted towards the base of the Mercury finger, there is no sorrow and probably no marriage.

If the line of Union turns to the line of heart from the very beginning or at an early stage, sorrow due to disappointment or death will be at an early stage. But if the line is straight and moves towards the mount of Mercury up to a certain distance and then inclines to the line of heart, sorrow will occur rather late in life.

The line of Union touching the line of Sun is good. It indicates marriage or union with a person having wealth and fame; but if it cuts the line of Sun, there will be loss of position due to the marriage or union (Plate 22 UU).

Sometimes an influence line arising from the

mount of the Moon and joining the line of the Sun or fate also indicates marriage with a person of position at the age (age to be reckoned on the line of the Sun or fate) at which the line of influence merges in the line of the Sun or fate.

Any line of influence from the mount of Venus cutting an off-shoot from the line of life and also cutting the line of union (Plate 25 ii and UU) indicates separation or divorce (Plate 26 ii). A line of influence commencing from the triangle (space between the lines of life and head) and cutting the line of union has the same effect (Plate 27 ii).

A black spot on the line of Union shows widowhood. An island on the line shows quarrels with the beloved or a guilty intrigue. If a line is deep and well-cut at the commencement and becomes gradually thinner, it shows gradual waning of love. A cross on the line of Union shows impediment. A star at the end of the line shows sudden end to love by death or divorce. A break in the line also shows a break in the marriage.

If the line of marriage is cut by straight lines on the mount of Mercury (Plate 28 UU), it shows impediments or obstacles in the marriage or union. (Also see Plate 46 NN and UU).

GIRDLE OF VENUS

We are discussing the girdle of Venus in this chapter because while the line of Union shows affection, the girdle of Venus shows the sensuous side of the subject (Plate 1). This line is found in a few hands only. Where it is found, it commences between the bases of

the fingers of Jupiter and Saturn and ends in between the fingers of the Sun and Mercury. It is a curved line bulging towards the palm. The line may be complete or broken (Plate 11 VV). In some hands there are several lines parallel to each other, complete or broken (Plate 47 VV). In some hands the line rises on the mount of Jupiter and ends on the mount of Mercury.

The subjects having a girdle of Venus are very sensuous. This line is taken by many palmists as a sister line to that of the heart and as such stands for emotions. But the emotions are chiefly confined to the domain of sex. Persons having this line are highly sexed. They will have frequent love affairs and will have no scruples about being licentious. A complete girdle of Venus is not so bad as the one which is broken (Plate 43 VV). It denotes increased sensuality. Double or triple lines (girdles of Venus) increase sensuousness but if they are broken the sexual side shows unhealthy development. In an otherwise good hand a complete line will bestow energy and ardour on the subject but in a bad hand it indicates licentiousness (Plate 45 VV).

If this girdle cuts the line of fate or the Sun, it is to be interpreted as an obstacle to earning wealth or gaining a position due to sexual aberrations. Where it cuts the line of Union it destroys marital happiness. While interpreting the cutting of any line by the girdle, it should be borne in mind that the loss in wealth, rank or married happiness will be due to the abnormal sexual nature of the subject. In many female hands it denotes that their sexual urges and abnormalities do not find satisfaction in

their partners and this gives rise to nervousness, hysteria and allied diseases.

If the line (girdle) is cut by many short lines (Plate 44 VV) it increases bad qualities. If it is cut by a line on the mount of Saturn, it indicates loss of wealth. If it is cut on the mount of the Sun, it means loss of position and so on. A star on the girdle shows venereal diseases.

Fifteen

OTHER LINES

The line of Mars (Plate 38 KK) is on the mount of Venus and generally parallel to the line of life, though the former is not so long as the latter. It is treated as a sister line to the line of life (Plate 44 KK) and if on any portion of line of life there are any defects or the line of life is faded or indistinct and the corresponding portion on the line of Mars is well formed and clear cut, the subject, suffering from ill health or diseases (due to the deficiencies and bad marks on the line of life), will recover. In other words the line of Mars acts as a protecting line (Plate 47 KK). It is not found on all hands. In such hands if the line of life has a break or other serious defects, there will be no protecting influence.

In a way, being on the mount of Venus it should also be named an influence line. But its influence is mainly confined to health. Since it commences from the lower mount of Mars (Plate 38 KK), it is called the line of Mars; if the line is short and is parallel to the line of life only up to a short distance, its influence is confined to that

portion of the life line which is covered by it.

In this connection it is necessary to sound a note of warning. Many Western palmists have referred to love affairs, guilty intrigues, extra-marital relations in the context of the line of Mars, heart line, etc. because in Western societies it is a frequent occurrence and a way of life, while in India the moral values are different. So while predicting such incidents, the readers should take into account the social conditions also.

If the line of Mars ends in a fork and one prong goes to the mount of the Moon (Plate 46 KK), it shows intemperate habits. If there is a star at the end of the fork on the mount of Mars, it is worse still. The subject will be a drunkard.

OFF-SHOOTS FROM THE LINE OF MARS

(*i*) Off-shoots from the line of Mars going to the line of life and merging in it are indications of progress.

(*ii*) If an off-shoot from the line of Mars goes to the line of head and merges in it (Plate 47 OO), the native will be mentally strong at that age (age to be reckoned on the line of mind).

(*iii*) An off-shoot from the line of Mars merging in the line of fate (Plate 38 KK and OO) strengthens fortune (age to be reckoned on the fate line).

In (*i*), (*ii*) and (*iii*) above, if instead of merging in the line, the off-shoots cut them, it is not good. In fact, any off-shoots from the line of Mars going to the line of heart or the Sun are good; but any off-shoots cutting the line of Sun, heart or Union are

evil and produce evil effects pertaining to the line it cuts.

Ring of Solomon: It is a small semi-circular line, rising from between the bases of the first and the second finger and encircling the mount of Jupiter (Plate 39 SS). It indicates love for occult sciences.

Ring of Saturn: It is a small semi-circular line rising from between the bases of the first and second fingers and encircling the base of the second finger (Plate 39). This indicates change of occupation. The native is precipitate and leaves one vocation or the career he is following and joins another. He is not persevering, particularly so, if the ring has a break.

Via Lascivia: The line is found in very few hands (Plate 1). When it is found, it is generally parallel to the line of liver originating from the mount of the Moon or the space between the lines of life and liver and if it is long, it ends in the mount of Mercury; if short on the lower mount of the Moon.

As the name Lascivia indicates, it stands for lasciviousness. Lascivious means lustful and wanton. The subject will have either great lust for money or for pleasures (Plate 42 VV): It makes one pleasure-seeking. If it starts from the mount of Venus it makes one immoral. If the line is wavy the native will have many love affairs.

It acts as a sister line to the line of liver and if the line of liver is defective at any stage and a good line of Via Lascivia runs parallel to that defective portion of the liver line, it protects the defects

just as a good line of Mars protects the line of life.

If it ends at the mount of Mercury, it gives good luck and some good qualities of the mount of Mercury. But if it ends in a fork, the subject is indolent and wastes his life in pleasures.

Any upward branches from it merging in the line of the Sun indicate wealth and honour; but if the off-shoots cut the Sun line it indicates disgrace and loss of wealth.

Whenever a defect is found on any of the principal lines (lines of life, head, fate, Sun, etc.), if the Via Lascivia is there, the defect on the main line should be explained as due to excessive indulgence in the pleasures and the sensuous nature of the subject.

Line of Intuition: The line of Intuition is rare and is found only in a few hands (Plate 1). It rises on the mount of Moon and is curved (the convex side towards the Sun line) and ends on or near the mount of Mercury (Plate 43 INT).

Subjects who have this line are gifted with the powers of intuition. Naturally, such a line in a square hand will not give intuition as on a psychic hand. Another point which should also be kept in mind is that a woman has generally more intuitive powers than a man.

Other factors in hand which give intuition or psychic powers are (*i*) a well-developed mount of Moon, (*ii*) head line sloping and going on the mount of Moon, (*iii*) long fingers with pointed tips and (*iv*) a pointed thumb.

The general principle is that if the line of intuition is long and unbroken and without defects it will give more power of intuition than a short or

broken line. If the line of intuition cuts the line of head, it damages the power of the brain.

THE BRACELETS

These bracelets are in the inner side of the hand where the hand is joined to the arm (Plate 19). These are also called rascettes (Plate 46 BL). It is good to have three unbroken bracelets. If the joint of the hand with the forearm, i.e. the wrist, is firm and fleshy, it augurs long life and wealth; but if it is weak and lean, it does not denote long life and indicates poverty. If these bracelets have small longish islands of the shape of barley, the subject is rich. According to the Hindu science of palmistry, if there are three such bracelets, the subject becomes a king. If there are two, the subject is very intelligent and holds a rank equal to that of a minister. If these bracelets are not only on the inside of the palm but extend all round the wrist, that is evenly present on the wrist (on the back side of the hand also), it is better still. Ladies having such bracelets wear costly jewellery round their wrists.

When referring to the bracelets, the one nearest to the hand is referred to as the first bracelet and the one which is farthest as the third bracelet. The middle one is referred to as the second bracelet. If the first bracelet is broken (Plate 47 BL), it is taken as premature death. If the second bracelet is broken (Plate 45 BL), the subject dies when he is not old, and when the third bracelet is broken (Plate 44 BL), he dies in old age. Only when all the three bracelets are good and unbroken, the native dies in ripe old

age. This judgment must be corroborated by the state and condition of the line of the life also. Some other inferences drawn from these bracelets are given below:

(*i*) If the first bracelet is bulging towards the base of the palm (Plate 38): trouble in child bearing. In male hands some drawbacks in fecundity or matters of sex.

(*ii*) A line from the bracelet to the mount of Jupiter (Plate 35 BL): a good and long journey is the indication (Plate 43 BL). If there is also a cross on the bracelet: money by such a journey.

(*iii*) Two lines commencing from the bracelet and going to the mount of Saturn: if such lines cross each other they show mishaps in a long journey.

(*iv*) A line from the bracelet going to the mount of

(*a*) Sun : honour and wealth.

(*b*) Mercury: sudden wealth (Plate 26 BL).

(*c*) Moon: a long journey.

(*v*) Lines from the bracelet ending on the line of life (Plate 21 BL): death on a journey or death abroad.

(*vi*) A wavy line from the bracelet cutting the line of liver: bad health and ill luck.

(*vii*) A triangle with a cross inside or a star or the mark of an angle on the bracelet indicates inheritance.

LINES OF TRAVEL

When the line of life is split at its end into two and

one branch goes to the mount of Luna (Plate 44 LL), it indicates travelling.

A horizontal line across the mount of the Luña also indicates foreign travelling (Plate 41 also 43 T).

A line from the bracelet to the mount of Jupiter (Plate 35 BL) indicates sea voyage (Plate 43 BL). Lines starting from the bracelet and going to the mount of the Moon also indicate a long journey.

Some additional points are being given below:

(*1*) When a line of travel meets the fate line and merges in it and the line of fate is stronger after the merger, it indicates increase in fortune due to the voyage; but if it cuts the fate line and the line of fate becomes weak, judge otherwise.

(*2*) A cross at the end of a line of travel denotes disappointment and the voyage may be unfruitful.

(*3*) A square on the travel lines as on any other line is indicative of protection.

(*4*) It is good for a line of travel to proceed from the bracelet and then go on the mount of Jupiter, Sun or Mercury, but bad if goes to the mount of Saturn.

Accidents are particularly indicated if there is an island on the mount of Saturn and a line from the island comes to the life line and cuts it. If this line does not cut the life line, the accident is not serious. Similarly, if there is an island on the mount of Saturn and any line from it cuts the line of head or heart, it will mean damaging the brain or the heart. Here also, cutting of the main line is more serious.

If any line starts from the base of the mount of

Saturn and cuts the line of life, it indicates an accident while on a journey.

(5) While judging the lines of travel if it is found that any branch (off-shoot) goes to the lower side (towards the base of the hand) this sign is not good; but if the off-shoots are in the direction of the mounts, they are good—except those going to the mount of Saturn.

There can be many permutations and combinations, according to various marks or signs on the line of travel, at the beginning, in the middle or the end; but we are not discussing them, for the readers must have by now assimilated sufficient knowledge as to which marks are good and which evil.

LINES OF CHILDREN

According to the Hindu texts (which we follow and the findings of which have been confirmed by experience) a line or lines on the base of the mount of Venus (where the lower portion of the thumb ends) up to the life line (Plate 41 CC), indicate children. The thicker lines indicate sons, the thinner ones, daughters. Lines which are complete indicate children who will live, while broken lines show the children who will die prematurely.

According to western palmistry, vertical lines on the line of Union or marriage (Plate 38 C) show children, thicker ones sons, thinner ones daughters. Broken or cut lines indicate children who will die prematurely. These fine lines are generally not visible except when viewed through a magnifying glass.

These are indicated by lines coming from the percussion on the mounts of upper Mars and the Moon (Plate 38 BB). Here also thick lines indicate brothers and finer lines sisters. Very small lines indicate brothers and sisters who died prematurely.

Sixteen

MARKS ON THE PALM AND FINGERS

We have dealt with marks and signs such as those of the stars, grille, cross-bar, cross, in connection with the lines. Now we are dealing with them when found on any of the mounts or in the quadrangle or on any of the fingers or the thumb. The general characteristics of these marks have already been dealt with. But at places a particular mark such as a star, though described generally as producing an ill-effect, may actually produce good effects.

STAR

A star on the mount of:

(*i*) Jupiter: high ambition and full satisfaction therefrom: unexpected rise in life (Piate 15).

(*ii*) Saturn: paralysis; if the fate line goes to the third phalange: murderous tendency.

(*iii*) Sun: if the line of Sun is good: wealth, fame and fame.

(*iv*) Mercury: good brain power.

(*v*) Upper Mars: if the mount is over-developed:

uncontrolled anger. If the mount is normal: death by injury.

(*vi*) Moon: danger of drowning; if on lower one-third: ascites.

(*vii*) Venus: death in the family. If the star is near the thumb: guilty intrigue, an all-absorbing love affair. If there is a star near the life line and a sloping line of head going down to the mount of Luna: a powerful erotic imagination. If there are two or three stars near the life line: love affairs ending in disaster.

(*viii*) (*a*) In the centre of the triangle: wealth earned as a result of hard work and perseverance. But if the star is near the line of Mercury: loss of vision. If the star in the triangle is at the end of a line of influence coming from the mount of Venus: a bereavement.

(*b*) In the quadrangle: the subject is controlled by his beloved if in the quadrangle; but if under the mount of Saturn, Sun or Mercury: a very good career.

(*ix*) On the thumb: if the mount of Venus is excessively developed: many love affairs (Plate 1). If there are two stars on the thumb: the native is too critical of others.

(*x*) On the first finger on the (*a*) first phalange (Plate 1): a lucky event lifting the native's position (*b*) second phalange: courage (*c*) third phalange: immodesty.

(*xi*) On the second finger on the (*a*) first phalange: death by accident (Plate 16). If there is a star as above and there is a triangle on the mount of Saturn: depraved character; (*b*) second phalange:

the native may be a victim of a crime; (*c*) third phalange: a murderer or a victim of a murder.

(*xii*) On the third finger on the (*a*) first phalange: extraordinary brilliance in arts (*b*) second phalange: very good artistic talents; (*c*) third phalange: intense desire for self praise bordering on mania.

(*xiii*) On the fourth finger on the (*a*) first phalange: a good speaker; (*b*) second phalange: notoriety (due to double dealing or dishonesty. Look for other features also such as twisted fingers); (*c*) third phalange: if there is one star it shows wit and humour, but if there be two stars: death inflicted by thieves.

GRILLE

A grille on the mount of:

(*i*) Jupiter: religious superstitions and vanity.

(*ii*) Saturn: the native is not lucky in financial matters particularly in old age. We have also observed it in the hands of convicts (Plate 15).

(*iii*) Sun: much ego and vanity.

(*iv*) Mercury (Plate 41): swindling and evil consequences derived therefrom.

(*v*) Upper Mars: shedding of blood of the subject in an accident or fight; also murderous temperament.

(*vi*) The Moon: fondness for poetry and literature, but if the grille is very large covering most of the mount: many love affairs. If the lower one-third is full of grille: kidney trouble. In female hands, trouble with periods, womb or ovaries. If the hand does not show brilliance in arts or litera-

ture, it shows a diseased imagination and melancholia.

(*vii*) Venus: if the whole mount is full of the grille: uncontrolled licentiousness. A grille denotes loose morals and many love affairs.

(*viii*) On the quadrangle: weak understanding.

(*ix*) On the triangle: nervous disposition.

(*x*) On the first finger on the (*a*) first phalange: living for some time in confinement, prison, hospital or convent; (*b*) on the second phalange: lack of success; the native wants to take undue advantage of others; (*c*) on the third phalange: imprisonment likely due to dishonesty and corruption.

(*xi*) On the second finger on the (*a*) first phalange: morbidity; (*b*) second phalange: diseases (any one or more) of leg, deafness, nervousness, etc.; (*c*) on the third phalange: miserliness.

(*xii*) On the third finger on the (*a*) first phalange: super ego; (*b*) second phalange (Plate 1, also see Plate 16) jealousy; (*c*) third phalange: poverty and envious disposition.

(*xiii*) On the fourth finger: (*a*) first phalange: kleptomania, thieving, disposition; (*b*) second phalange: imprisonment or struggle in life; (*c*) third phalange: foolishness, thieving disposition.

CROSS

A cross on the mount of :

(*i*) Jupiter: a happy marriage. The cross should be formed independently. It should not be an off-shoot from the line of life cut by a bar.

(*ii*) Saturn: an impediment to the subject

in having children: also accidents.

(*iii*) Sun: want of success (Plate 15). If the finger of Sun is very long, heavy speculation.

(*iv*) Mercury: the subject's intellect is more inclined to deceiving others.

(*v*) Upper Mars: quarrelsomeness and evil consequences derived therefrom; possible injury, if the mount is over-developed.

(*vi*) The Moon, in the upper part: intestines not functioning properly; in the middle part: gout in the lower part: kidney trouble or female troubles in female hands.

(*vii*) Venus: if it is a big cross; ideal love.

(*viii*) On the thumb: if near the nail and the mount of Venus is over-developed or has a grille: many love affairs.

(*ix*) On the quadrangle: if between the lines of fate and the Sun and touching the line of mind: the subject will exert much influence over others. If it touches the line of fate or the Sun, it spoils the line it touches. If it touches the line of heart the native will be much influenced by the opposite sex. If the cross is very big, it is called the "Mystic cross" giving an aptitude for occult studies. If the cross is in the quadrangle under the mount of Saturn: religiousness and good luck.

(*x*) On the triangle: fighting nature, litigation and troubles arising therefrom. Many crosses: continued ill luck. If the cross touches any main line, it is worse.

(*xi*) On the first finger on the (*a*) first phalange (Plate 16): tendency to have bad dreams, such as a sudden death; (*b*) second phalange on the upper

joint: success in literature and patronage of highly placed people; (*c*) third phalange: gluuony, too much indulgence in worldly pleasures.

(*xii*) On the second finger on the (*a*) first phalange: superstition: criminal tendencies (*b*) second phalange: risk of being involved in a swindle or accident; (*c*) third phalange: impediment in having children and also inclination to stealing.

(*xiii*) On the third finger on the (*a*) first phalange: artistic tendencies: sticking to one husband or wife. Please examine other features also such as lines of heart and influence, mount of Venus etc; (*b*) second phalange: jealousy and competition; (*c*) third phalange: failure in ambition.

(*xiv*) On the fourth finger on the (*a*) first phalange: if the hand is good, particularly the mount and finger of Mercury, it indicates success in predictive sciences, but if the hand is bad, particularly the mount of Mercury and the fourth finger: tendency to thieving; (*b*) second phalange: a life of struggle and if the hand is a bad one, possibilities of conviction; (*c*) third phalange: thieving instincts, falsification of accounts in business.

CROSS-BARS

Several small horizontal lines are called cross-bars. Cross-bars on the mount of:

(i) Jupiter: losses and poverty.

(*ii*) Saturn: hindrance to career, particularly in the subject's old age.

(*iii*) Sun: obstruction in artistic pursuits.

(*iv*) Mercury (Plate 15): check in career, a

tendency to deceive others and troubles arising therefrom if the Mercury finger is twisted.

(*v*) Upper Mars: enmities

(*vi*) The Moon: if the lines are long they indicate sea voyage, but if they are short they damage the good effects of the mount and show diseases as described for the grille on the mount of the Moon.

(*vii*) Venus: influence of the opposite sex: they have to be read as lines of influence.

(*viii*) On the thumb: on the first phalange: hindrance to the will power: on the second phalange: the power of logical thinking is curtailed.

(*ix*) On the first finger on the (*a*) first phalange: religious superstition; (*b*) second phalange: jealousy and tendency to deceive others; (c) third phalange: possibility of inheritance; poor digestion if the line of liver is bad.

(*x*) On the second finger on the (*a*) first phalange: melancholia; if the line of mind is sloping and goes down on to the mount of the Moon: suicidal tendencies; (*b*) second phalange: want of knowledge, obstinacy (*c*) third phalange: unfortunate life.

(*xi*) On the third finger on the (*a*) first phalange: obstacles in career; (*b*) second phalange: lack of abilities, envy; (*c*) third phalange: poverty and misfortune.

(*xii*) On the fourth finger on the (*a*) first phalange: evil qualities of Mercury such as garrulousness, thieving disposition; (*b*) many changes in career (*c*) tendency to make profit dishonestly.

Now we shall discuss the mark of one short straight line on the mount or on any phalange of a finger. It is to be noted that one straight line has a meaning different from many straight lines, so we shall discuss this aspect under a different paragraph. This one straight line, the effect of which on a mount or any phalange of the finger we are describing, should be vertical. Readers are by now well aware that the lines of fate and the Sun are vertical while those of the heart and head are horizontal. Readers are reminded that in assessing the good effects of this line, it should be noted that this should not be cut by any other line.

If there is one straight line on the mount of :

(*i*) Jupiter: if on the mount, it bestows success, but if between the mounts of Jupiter and Saturn it shows stomach trouble.

(*ii*) Saturn: good money.

(*iii*) Sun: riches; the native is well renowned.

(*iv*) Mercury: gain of money by trade and commerce or success in any of the Mercurial occupations or scientific studies.

(*v*) Upper Mars: heroism.

(*vi*) Moon: good intuition.

(*vii*) Venus: there is generally not a single line, but several vertical lines come from the base of the mount towards the mount of Venus. They denote children. See lines of children. One straight line coming to the line of life should be interpreted as a line of influence.

(*viii*) If there is one single line on each of the

four fingers, each line covering all the three phalanges: sudden death. Look at the line of life and heart also.

(*ix*) If there is one straight line on any phalange of any finger it enhances the good qualities of that phalange.

TWO OR MORE STRAIGHT LINES

If there are two lines on the mount of :

(*i*) Jupiter: the native's ambition is in two differen' spheres and his energy being diverted to two channels, he does not achieve success in either. Many straight lines divide his ambition in several spheres; hence no success.

(*ii*) Saturn: if there are two parallel lines—one on each side of the fate line it is an indication of success. But many lines show no success

(*iii*) Sun: if there are two lines, the talent is diverted into two channels. If one of these is the main Sun line and the other a sister line, it is a good sign, otherwise not. If there are several lines, the native does not attain success, because he attempts many things and is not able to execute any project.

(*iv*) Mercury: if there are many lines, they strengthen aptitude for intellectual or professional work or for trade and commerce. In a female hand, the lady may marry such a person. It should be noted that these lines should not be confused with thin lines on the line of Union or marriage. The line of Union or marriage is horizontal and small vertical lines on it indicate children. See lines of children.

(*v*) Upper Mars: several vertical lines on the mount enhance the brutish nature. They also produce diseases of throat and lungs.

(*vi*) Moon: several lines here indicate a visionary temperament. The native is not practical.

(*vii*) Venus: these are lines of influence and show bonds of affection. See lines of influence.

It will take too much space if the effects of all the different marks on various mounts and fingers are explained. These are the principal marks which are found. Other marks should be interpreted according to the indications of the various marks discussed in the previous chapters.

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